

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## TO OUR READERS.

ANOTHER year has overtaken us—the thirty-sixth year of the *Nonconformist’s* existence and career. It has been with us a habit—whether attended with advantage or not must be left to your judgment, courteous reader—at the opening of each successive year to write to you a few words somewhat more fully charged with the personal element entering into the relation between you and ourselves than would be expedient or seemly at other times. Mostly it has been a pleasant task, but it is one which many repetitions have not made easier of performance. Indeed, sometimes, for this among other reasons, we have been tempted to forego it. But as the New Year has come round, the motives which have impelled us to the continued observance of our annual custom have gathered fresh strength; and then, as now, we have felt ourselves unable to forbear stepping for a moment outside the circuit of editorial mystery, and giving utterance to a heartfelt prayer on your behalf that you may be favoured with “A Happy New Year.”

Some of you, we rejoice to think, although we are unable to ignore the fact that death has thinned your numbers, have accompanied us in the course we have run from its very beginning until now. A much larger number have been for a long series of years readers of the *Noncon*. Will it be permitted to us, for a few moments, to look back together? The retrospect may help to strengthen the ties of friendship and confidence that bind us together. This paper was set afoot for no sectarian purpose—much less with any private or personal aim. It never professed, it does not now profess, to represent any denominational interest. It was designed by those who projected it to expound principles the truth and force of which are now generally recognised. It has never ceased, not even for a moment, to pursue the objects which it was called into existence to promote. Those objects were—freedom from political restraints and political allurements for the Churches of Christ, and Christian morality in its application to secular politics. It did not aspire to be a religious newspaper. It has always repudiated that description of itself. But it did aspire to be a newspaper in which all questions treated of, whether ecclesiastical, political, or literary, should be viewed from the Christian standpoint. For several years it was alone in urging the separation of Church and State. During the most of that time it was as “the voice of one crying in the wilderness.”

It has had the satisfaction of being joined in the pursuance of that object by several journals, which it now gladly recognises as compeers. Powerful and zealous exponents of the faith first proclaimed in the *Noncon* are now associated with it in the common work. It is our pride to remember that it was the instrument of originating that organisation the growth, vigour, and increasing success of which Church dignitaries and leading statesmen have felt themselves compelled to recognise. The *Noncon* has witnessed great changes (much greater than it could have modestly anticipated), as having been started by its own persistent efforts. You and we may take justifiable pride in this result. It is a bond of connection between us. It is a distinction which none can share with us. There may be many teachers, but there can be only one Father. In casting a retrospective glance over the career which we have run together we are thankful for this distinction, and we trust it will serve as a stimulant to prospective fidelity and zeal in the labours that are before us.

We have to return thanks, and we do so most heartily, to all our readers who have cheered us by their support. We are fully aware that past efforts, however much or little they may have contributed to the existing state of things, cannot be relied upon for present or future appreciation, unless animated by the same spirit which made them what they were. We hope it is not necessary for us to put forth any new professions. We have done, and shall do, whatever our means will admit of. There is now, at least, no temptation to deviate from the course which we originally marked out for ourselves. Our work has brought with it its own reward, and it is a high one. Full scope for the exercise of all the ability we can command is cleared for us by existing circumstances. Politico-ecclesiastical topics call every week for consistent and sound expositions of politico-ecclesiastical truths. Breadth of sympathy with all that is honest, just, and of good report, we trust we shall ever exhibit; and such teachings as we may deem called for will, we hope we may say, be henceforward as heretofore presented in the spirit required of Christian gentlemen. To infallibility of judgment we make no pretension. You, our readers, are best able to judge whether our labours are marked by conscientious care to conform our ideas to the dictates of justice. What we have been in this respect, we shall of course continue to be. In all the more superficial, but not unimportant, characteristics of weekly journalism, we shall strive at progressive improvement. In taste, as well as in temper, in form, as well as in object, it will be our desire to minister to the gratification of our readers.

And now, for another twelvemonth, we personally resume our position. Having thus, as it were, shaken hands with our friends, we thankfully and joyfully recommence our customary work. You, courteous readers, and we, are inspired by the same sense of duty, and the same elevated anticipation. We shall try to appreciate to the utmost what is due to you, and you, we are convinced, will recognise whatever may be due to us. Of course, as the cause in which we are interested becomes more and more national, our exertions for the promotion of it must needs become comparatively less and less indispensable. In a certain sense, we must be prepared to sink ourselves in the end we

have in view. There is no need, however, for the present, to contemplate any such change. You and we may still go hand in hand in furtherance of an object which we believe to be sanctioned by the will of God. Adieu.

## Ecclesiastical Affairs.

## “COMPREHENSION” IN EXTREMIS.

If journalistic comments may be accepted as signs of the times, Dean Stanley has sounded the death-knell of “comprehension.” With one consent organs of the most discordant schools of opinion, both in politics and religion, have united to condemn the project of a National Church whose only profession should be gentlemanly culture, and its only creed the advantage of a comfortable competency. Tory and Radical, High Church, Low Church, and Free Church lift up their voices emphatically against it; and the only uncertain sound comes from the representatives of that milk-and-water Liberalism which dreads nothing so much as any violent disturbance of the rhythmical ebb and flow of party between the Opposition and the Treasury Bench. To such weak-kneed Liberalism, the discussion of possible comprehension appears to promise some delay of the stern but inevitable conflict, in which the distinctions of tweedledee and tweedledum will disappear, and in which all the humdrum calculations of mere party politicians will be hopelessly confounded. But this temporising is mistimed. The current of events is too strong and swift to allow any hope of success. To give “comprehension” any chance, even of serious consideration, it ought to be the approximately unanimous policy not only of the Church but of the nation; and if it is to forestall disestablishment that unanimity ought to be very speedily exhibited. A policy of free trade or of extended enfranchisement could be carried by a majority in the face of a strong opposition without serious inconvenience; and this is equally true of disestablishment. But “comprehension” from the very nature of the case would need much more than a majority in its favour to give it any chance of permanence. Its only claim to favour is the project of bringing the whole nation within one church communion. And if that project should fail with regard to even any considerable section of the population, the disturbance of an ancient settlement, which however unjust is partly condoned by use and wont, would give to the discontented minority an overwhelming advantage in any fresh agitation. But how far both church and nation are, we will not say from unanimity, but even from any preponderant opinion in favour of Dean Stanley’s policy, is made abundantly evident by the utterances of the press. Apart from any question of principle, let any man of common sense ask himself which event is nearer—the harmonising of the multifarious Babel which in a thousand tongues protests against comprehension, or the predominance of that section of Babel, which disagreeing in many things, is united in favour of disestablishment? One answer alone is possible to all except mere dreamers or place-hunters.

Perhaps, however, we are again falling into the error of a “distressing plainness of speech,”



which, as the *Saturday Review*, with two-edged satire remarks, is repugnant to the taste of our opponents. Whatever may be the earthly chances of this airy scheme of comprehension, it may be said that we who profess to base our policy on spiritual principles ought not to be satisfied with objecting mere brute impossibilities against it, but ought to give our reasons why we repudiate it. We have done so over and over again. But we will do it once more. The arena of conflict has widened since we began our work; and what was once mainly a discussion concerning the scriptural law for the Church of Christ has come to be a question of national politics. We venture to think that on the former aspect of the case our opinions are triumphant. Few indeed are they who, taking their stand on the Bible alone, will now pretend to maintain that a State Church was contemplated by the New Testament, or is suggested by its spirit. But in arguing on questions of national policy we have to do with large numbers of men to whom the Bible is not the only, or even the ultimate authority. Broad Churchmen themselves, as a rule, appeal to social, educational and political arguments in support of their views rather than to those founded on Scripture. We are quite prepared to meet them; and we maintain that all the chief characteristics which make the Church—in the true Catholic sense of the word—valuable to the nation, are weakened by establishment, and would be neutralised by "comprehension."

The social benefits which the humanising influences of a Church should confer are a stock subject of rhapsody with those who think that the main purpose of the Gospel is the establishment of an educated gentleman, the incarnation of "sweetness and light," in every parish of the land. But, as a matter of fact, the social influences of the Methodist Chapel altogether outdo those of Church, parsonage, and school combined. True, to superfine critics the Methodist influences are of an inferior type. But they suit the people, when superfinites of refinement do not, and they get at the people, as a State-paid clergy cannot. Why was Methodism necessary? Because the Church failed. And, if Methodism were now to be re-absorbed by "comprehension," what security have we that its rough but noble work in the country districts would be done? Further, the educational influence of the so-called "National" village school will not bear comparison for a moment with that of the Free-Church Mission Chapel. Here men learn to discuss and to manage their own affairs. They learn the necessity of self-control and compromise. They are practised in the expression of their own views and in patient appreciation of objections against them. It is all very fine to sneer at Little Bethel; and, no doubt, Little Bethel is an imperfect institution, with no guarantees against human infirmities. But that the Agricultural Labourers' Unions owe far more to Little Bethel than they do to the Established Church, even the clergy themselves would scarcely deny. Now, we very much fear that if by any impossible miracle Little Bethel were "comprehended" and made part of the official machinery of the State, it would stand in imminent danger of being refined away; and certainly it would lose those racy characteristics which make it beloved of the common people. Indeed, the experience of two thousand years rebukes and condemns the assumption that the whole organisation of a nation in matters of spirituality, morals, and emotion, as well as in matters of law and order, is the affair of Government. To keep a people in vigour of mind and heart as well as at peace, they need free scope for the action of voluntarism as well as obedience to human law; and there is nothing that gives this as nobly as religion. Law compels even the unwilling. But religion is worse than useless if it does not win the free devotion of the heart. Since, therefore, "comprehension" in our huge legal Establishment would deprive us of very many of the inspirations which religion breathes, we think that, even from a secular point of view there are serious objections against it.

Certainly "comprehension" does not commend itself by the tactics it has hitherto pursued. The manly course would be boldly to attack the Act of Uniformity in Parliament, and to bring in a bill for the abolition of all clerical subscription to any theological creed. Instead of this the line of action actually adopted is to sign without believing; to profess obedience to the Act of Uniformity, and then to set it at defiance. By this course it is hoped that the communion of the Church may be gradually widened, and room found for Unitarians and Theists as well as for Evangelicals and Romanizers. Unfortunately, however, the only practical effect hitherto is the stretching of the clerical conscience to an extent that we find scarcely pleasant to contemplate. We are not

disposed to be hard on genial Broad-Churchmen, whose only point of rebellion is a rejection of the Athanasian Creed. But it is, unfortunately, undeniable that their policy is an encouragement to a very demoralising facility of subscription on the part of men who have no belief in revelation at all, but who soothe their consciences with the spell of "comprehension."

#### ECCLESIASTICAL NOTES.

WE are indebted to three clergymen of the Established Church for a most harmonious note—full and accordant—and just such a note as should be struck at this season. Often, when the members of the Establishment speak of Nonconformists, they set their speech in a minor key, and keep on in a most doleful or a most irascible strain. Not so the three who have just preached at the Home-Remission service at Clifton. Mr. Bennett, of Frome, was the first preacher, and this is what he said:—

If there had not been a want of love the religious strife which had been witnessed in England two or three centuries ago—Catholics persecuting Protestants and Protestants, in their turn, persecuting Catholics, and also their Nonconformist brethren—would never have occurred; nor John Wesley, a good man burning with zeal to serve God, have been excommunicated by the bishops. And now at the present time would they see associations of persecution and companies of men banding themselves together with money and power to defame, injure, wrong, cast down, and distress their Christian brethren if there was love. If our proof of being Christ's disciples depended on dissent, persecution, hate, and avoidance of one another, there was no want of proof. He would ask them to look at their cathedrals, churches, chapels, and meeting-houses, pay a visit to Parliament and listen to the petitions, and hear the debates on the Church and the Liberation Society, listen to the contests about marrying and burying, look into the courts and listen to the judges endeavouring to decide upon public worship, and, having taken this survey, he would ask them to take their Bibles and read the text, "By this ye may know that ye are my disciples, if ye love one another." Would persecution and difference have ever happened—could they be living as they were now—if there had been love? He would beseech them to let this difference go out of sight. The object of this society was that it should go out of sight, but it never would without the foundation for which he was pleading. If they came across a person from whom they differed, he would ask them not to enter into controversy with him, but begin by looking him straight in the face earnestly and lovingly, and saying to him, "Brother, do we love each other?"

Now, this is as new as it is refreshing and acceptable, and it has a clear resounding ring of sincerity in it. High Churchmen, such as Mr. Bennett, are not given to mere sentiment. Usually they are men with full hearts, educated consciences, high purposes, if, as we see it, a mistaken faith. But what a process of conversion must have been going on during the recent generations! What a difference between this High Churchism in Queen Victoria's reign and that of Sachevevell's in Queen Anne's! The Rev. M. F. Sadler, Prebendary of Wells, belongs to the same school. Mr. Sadler preached the second sermon upon this occasion. He said:—

It was their duty to pray and labour that their Dissenting brethren in Christ might be joined with them and blessed with the fullness of Divine truth. If they would not return to the Church, let them at least accept her doctrines. In answer to the objection so often made that Churchmen should first settle their own differences before inviting Nonconformists to reunite with them, Mr. Sadler observed that this objection had no force whatever, when it was considered that the sacramental truths, which faithful Churchmen were defending, were not theirs exclusively, but were the common heritage of all the baptized. "They are your truths," he added, "as well as ours." Whenever he heard of a Dissenter who exceeded most Churchmen—and he had known many such—in goodness, holiness, and the love of Christ, he glorified God for pouring out His grace on one who had not the privileges they had; and he heartily prayed that they who had more privileges might exhibit more of the fruits of Divine grace. Ah! that is a great deal better than sending men to the Bridewell and the Gateway! Pray for them, not against them, not at them. Is it not a spiritual law that the blessing you ask for others you get for yourself?

Next came Mr. Randall, of Clifton—

If there had arisen differences even in expressing the truths set forth in the creeds of the Church, let them be generous to one another, and have done with lashing the mistakes of their brother Christians, who through lack of education or other causes, had failed to see the truth. After lamenting that the Church had often failed in her duty, and had thus done much to promote separation and dissent, he said that while hoping for the time to come when all would again be joined in one communion, let them remember that the Wesleyans and other Nonconformists were actuated by what they believed to be the true interpretation of Holy Scripture. Even if the members of any sect spoke against them, let them believe that they were doing so from conscientious, although mistaken, motives, and treat them in such a manner that it would be said, "Behold how these Christians love one another."

We leave these thoughts with the reader, knowing how grateful they will be to him, and how quick will be his response of heart. "Listen," said Mr.

Bennett, "to the contests about marrying and burying." Now, love delights to give, even to surrender rights, if rights have to be surrendered, and to suffer injury rather than to do injustice. "What a comment upon this is the contest about burying! One or two 'Notes' upon this subject. It will be seen that the clergy do not altogether agree in their opinions upon it although they agree in the main. Canon Molyneux has got half way towards us in saying that it is an act of cruelty to compel Dissenters to bury their dead in the parish churchyard and have the Church Service read over them, but he could get no nearer a settlement of the question than the proposal for separate burying-grounds. Other clergymen are, unfortunately, not so sympathising as the canon, yet the Rev. Mr. Atkinson, of Belford, speaking at Lindisfarne, expressed this as he said "in charity":—

He thought that it would be the greatest charity to the Dissenters to hinder them from being put in a position where they would address God in a way that must be ill-digested and improvised. They were the guardians of consecrated ground, and they had no right to admit of any ill-digested mode of address to God. They addressed God in a service which had been handed down to them from their forefathers, and that service was a right one to offer to God.

The Rev. A. W. Slack, of Woodley, throws charity to the winds. Writing to the *Church Times*, Mr. Slack says:—

I would propose that the additional ground to be bought be, from consideration for the sentiments of those who are to occupy it, as far off the church as possible.

Another clergyman, however, takes a new line. Writing with laudable candour to the same journal, the Rev. Arthur Dawson says:—

It is hard enough to have to bury all indiscriminately; but it would be still harder, and indeed intolerable, for the clergy to be thrust aside in their own churchyards whenever it suited the purposes of Dissenters, but on the other hand, still be required to officiate (under pain of three months' suspension) in cases which Dissenting piety repudiated.

We reconcile our consciences as well as we can to the present promiscuous use of the burial office for all who have been baptized, on the ground of the abeyance of discipline, and we throw the onus of this upon our bishops, who have allowed it to fall into disuse. But if it comes to the Dissenters being encouraged to step in and bury with special honours the good members of their various denominations, while they hand over the ungodly and profligate ones to us, I should think and hope that there will forthwith be a large accession of the clergy to the ranks of the Liberation Society.

It seems from this that one reason for which Mr. Osborne Morgan's Bill is opposed is that there will be no compensation for the obligation of burying people of bad character. The compensation at present is that the clergy have the pleasure of burying good Dissenters.

One more quotation upon this subject. We quote the following brave communication from a letter of the Rev. T. W. Fowle, rector of Islip, who says:—

What the opinion of people in our villages really is in respect of this matter is not difficult to discover or describe. They would for the most part naturally desire that things should go on, if possible, as before, but, failing this, they would wish that permission should be granted under reasonable regulations for their Dissenting neighbours to be buried by their own ministers; and on no account would they wish that a separate piece of ground should be acquired for the purpose of burying Dissenters—away, that is, from their friends and ancestors who now sleep in the common churchyard. To say nothing of the cost, such a proceeding would appear to the ordinary lay mind in the highest degree invidious and unsatisfactory.

No doubt, however, signatures may be obtained to this petition, though they will represent no real popular opinion. Some will sign to please the parson; others from a mere Conservative instinct; others from the fear of future demands and future consequences that will be strongly appealed to. But sooner or later the required concession will be made, and once more the miserable spectacle will be exhibited of the clergy defending a hopeless cause against the popular instinct of reason and justice, and yielding only when concession has lost all value, grace, and dignity.

May I add, sir, that the true point at issue in this miserable conflict is not at all understood as it ought to be. The practical grievance is next to nothing, but the Dissenters feel that the ecclesiastical spirit now dominant in the Established Church is refusing them access to the parish churchyards because it denies to them any part in the Church of Christ, and brands them as schismatics and heretics. If I were a Dissenter, I would listen to no compromise till I obtained a recognition from the Legislature that I was so far a Christian as not to be unfit to be buried by my own minister even in "consecrated" churchyards. Is it really possible that the English people will continue to maintain an Established Church for the purpose of unburying and excommunicating about one-half of English Christians? This and no other is the question which is involved in the present battle, and I, though I have no special sympathy with Dissenters theologically, do most sincerely hope that they may gain their point, and that speedily, and moreover at the hands of the present Conservative Government, who after all are too much Englishmen to care to maintain this miserable ecclesiastical narrowness against the claims of justice and toleration.

One pronunciation such as this is worth all the diatribes of all the bigots.

It used to be said that the clergy were slow to



learn; but it is evident from what we have already quoted that some amongst them are learning very fast indeed. To their number we now add a benefited priest, who writes on disestablishment so the *Church Times* :—

The thought must have forced itself upon many that the Church will be all the more influential and powerful for good, at any rate amongst the poor and the working classes, when she has freed herself from the bondage of State-made bishops, and especially of archbishops of Presbyterian and persecuting proclivities. At the same time, it must be apparent to many that the Establishment of the Crown cannot continue after the disestablishment of the Church. A Republican form of Government must be the necessary consequence in England of a disestablished Church. And it becomes a serious question whether the change from a constitutional sovereignty to a Republican form of Government at the present time would contribute to the general good of the country, either in a religious or civil point of view.

The change must come in due time, but do not let the Church party seek to precipitate it. Let Churchmen rather tolerate even the present lamentable state of things, and endure any persecution to which they may be exposed than hasten it. Let them, however, be prepared for the change when, in the Providence of God, it does come to pass, and so profit by it and turn it to the best advantage.

This is a strange letter. The writer argues that the Church will be more influential for good after disestablishment; at the same time he argues that disestablishment will be followed by Republicanism—therefore, of course, that the Church will be more influential for good with Republicanism. What if we were to say that? But as we don't believe it, we could not say it.

The Bishop of Winchester, when he wrote in his recent pastoral, where he said, "I am prepared, if Providence so orders it, to accept a Republican Government," went quite as far as this. A Churchman has replied to the Bishop as follows :—

Sir, my blood boils within me as I read these words! There was a day when he would have had to answer for such a sentiment on the scaffold. I ask what right had Bishop Harold Browne, who has twice solemnly sworn allegiance to his sovereign, and twice done homage to her for the temporalities of his see, to utter such unseemly words!

Again, we say, suppose we had uttered them. How they would have been quoted upon every Church Defence platform!

After all, however, that would not have been much. The *National Church* of this month reports twelve meetings in connection with the Church Defence Institution: the *Liberator* reports a hundred-and-forty-eight in connection with the Liberation Society.

It is some time since the policy and propriety of railway companies making grants towards the erection of churches was discussed at any of the railway meetings. That policy has been severely condemned, and, as a rule, abandoned. We have had, however, our attention drawn to a circular from Earlstown, near Newton-le-Willows, signed by the honorary secretaries of a committee for providing increased church accommodation in that district. "The committee," say the secretaries, "gratefully acknowledge a grant of 500*l.* by the directors of the London and North-Western Railway Company, but would further appeal for individual help from the shareholders." We hope the shareholders will take appropriate notice of this grateful acknowledgment. Neither railway nor any other public funds should be devoted to sectarian purposes, and certainly directors have no right to compel shareholders to subscribe to such purposes.

#### DEAN STANLEY AND DISESTABLISHMENT.

(From the *Saturday Review*.)

The Dean of Westminster has lately been engaged in a controversy with the *Nonconformist* newspaper, as to the precise scope of which the parties to it are not agreed. The dean conceives himself to be arguing out the general issue between comprehension and disestablishment; the *Nonconformist* insists that all that is actually in dispute is the question, raised by the dean himself, "Whether those who urge disestablishment are fairly chargeable with the policy of extermination and destruction." It is not our business to decide which of the two has the best of the quarrel upon a point which both would admit to be, by comparison, of little general interest. The *Nonconformist* may have a fair ground of complaint against the dean for changing the inquiry whether the objects which the advocates of disestablishment propose to themselves are rightly described as a policy of extermination and destruction to the inquiry whether the policy so described is "injurious to the best interests of freedom, of charity, and of progress." But, at all events, the issue raised, fairly or unfairly, by the Dean of Westminster is one of greater moment than the issue to which his adversary, quite reasonably it may be, desires to pin him. Perhaps we may go further, and say that, in the present position of the controversy, the Dean of

Westminster's own attitude towards it is the most interesting point of the three. It is one of the advantages incident to the present stagnation in English politics that we can go to church or stay away from it without the least apprehension that before our next visit the fabric will have been either secularised or assigned to the members of some religious or irreligious persuasion with whose doctrine and ritual we are not acquainted. Disestablishment has ceased for the time to be of much interest, except such as it derives from the sword-play of the particular controversialist who is preaching or deprecating it. It is unnecessary to add that when the Dean of Westminster is in the field there is always something to attract the spectator's attention.

If the object of the disestablishment policy were simply to destroy Episcopacy, the Dean would seemingly regard its success with little or no alarm. He concedes that after disestablishment there would remain an institution bearing the episcopal name, "probably with its sacerdotal and exclusive pretensions enormously developed, with its bishops perhaps indefinitely multiplied, and its separation from Nonconformists certainly intensified." But while disestablishment would leave Episcopacy untouched, it would destroy "Erastianism, and in the judgment of many "Erastianism" is far more beneficial than mere Episcopacy, and far less liable to superstitious abuse." The dean describes Erastianism by four principal characteristics. It gives the nation a share in the government of the Church; it subjects the fancies of the clergy to the control of the most intelligent portion of the laity; it secures to at least one institution in the country a liberty admits of almost every school of theology within its pale; and it encourages as much intercourse with Nonconformists as the nation represented in Parliament desires. The last of these alleged advantages is really a particular instance of the first. If the nation has a share in the government of the Church it can plainly use its power for the encouragement of as much intercourse with Nonconformists it happens to desire. It does not seem to have occurred to the Dean of Westminster that there is some reason to doubt whether the nation as represented in Parliament is altogether at one with him upon this question. Mr. Fremantle's aspirations after intercourse with Nonconformists were frowned down by his own counsel; and if the nation represented in Parliament is to have that weight in ecclesiastical matters which Erastianism attributes to it, the simplest way for those who think the counsel in question wrong would be to have a bill providing for a free exchange of pulpits between Nonconformist ministers and the clergy introduced into Parliament, and submit to be guided by the event. As all the world knows, this is not the Dean of Westminster's view of the matter. On the contrary, he makes it a special point in his case that, under the beneficent Erastianism which at present prevails, Dr. Moffat can lecture in Westminster Abbey—a privilege which would certainly not be conceded to him if the Church had been disestablished and the abbey had been sold either to the Roman Church or to the "small but wealthy section of High-Church Episcopalianism." It is painful to have to state that the *Nonconformist*, with an absence of sweetness which entirely justifies Mr. Matthew Arnold's criticism, has described this "miracle of Catholicity" as "indicative of a vein of humbug running through our Church administration," and has further asserted that "the dean's contributions to the present controversy" has only confirmed its impression of the "utter unreality of the whole movement towards comprehension." Even a yet more terrible consequence of disestablishment which the dean hints at makes no impression on his heartless adversary. If, says Dr. Stanley, "the government of the Church were to be transferred from Parliament and the courts of law . . . to Convocation, or any like body, . . . it is certain that neither the present Dean of Westminster nor those like-minded with him would either obtain or retain or desire the places they now occupy." There is something mysterious about this impersonal way of describing himself which is very impressive, and the picture which it conjures up of a Church without Dr. Stanley is one which we do not wish to see realised. But we are sorry to say the *Nonconformist* is not a bit impressed by it. On the contrary, it declares, first, that it does not for a moment believe that in a disestablished Church there would be no place for the Dean of Westminster; and, secondly, that, if the disestablished Church rejected him, a dozen others would contend for him. It is plain that the dean has mistaken the adversary with whom he had to deal. Westminster Abbey does not count for so much in the eyes of Dissenters as it does in the eyes of the Dean of Westminster. They do not feel that a system under which Dr. Moffat finds admission to the nave is worth preserving at any price, or that a change which might conceivably banish the present dean from the choir is necessarily to be resisted to the death.

The two remaining advantages of Erastianism are not more certainly secured by the present ecclesiastical system than the encouragement of intercourse with Nonconformists. We should like to see the provisions which subject the fancies of the clergy to the control of the most intelligent portion of the laity fully set out. That they are subjected to the control of the laity we do not deny. Inasmuch as the laity are the paymasters, this is pretty much the case under every ecclesiastical system, though less perhaps in the Church of England than in most others. But where is the provision ensuring that

this control shall be exercised by the "most intelligent portion" of the laity? We do not suspect the Dean of Westminster of having the House of Commons in his mind when he wrote these words, because he is doubtless aware that where religious questions are concerned the House of Commons knows no mean between utter indifference and unreasoning panic. It must therefore be taken as a complimentary description of Lord Penzance, who as judge of the new court may in a sense be said to have the fancies of the clergy under his control. We have every disposition to believe that, as soon as Lord Penzance has the opportunity, he will prove himself a most intelligent portion of the laity; but it seems rather a dangerous narrowing of the issue between establishment and disestablishment to make the Public Worship Act one of the four pillars on which the existing system rests. What if the Act should prove a dead letter, and the Church should by consequence have to go for the future on three legs? A year hence, perhaps, Lord Penzance may have covered himself with glory, and have put all the fancies of the clergy under his feet, and then, of course, the dean will have a perfect right to point to the new court as a matchless guarantee "of freedom, of charity, and progress." But it would have been more prudent to wait to see what "the most intelligent portion of the laity" actually does before using him as a principal argument against disestablishment.

The fourth recommendation of the existing ecclesiastical system, if it came in a will, would, we think, be pronounced void for uncertainty. Erastianism secures "to at least one institution in the country a liberty which admits of almost every school of theology within its pale." No doubt Erastianism, as exemplified in the Church of England, admits a good many schools of theology. But then it does this on no principle, and consequently, though almost every school of theology may be admitted, it is difficult to say, without a lawsuit, whether any particular school of theology can be admitted. The *Nonconformist* hints that Mr. Voysey and Mr. Martineau each represent a school of theology, and yet they cannot be admitted into the Church of England, at all events not further than the lecturer's desk in Westminster Abbey; and then he goes on to say, with the same distressing plainness of speech which we have before mourned over, "that to talk of a Church with three creeds, each narrower than the other, and a liturgy pregnant with mediæval doctrine, and a rigid Act of Uniformity, in force, as receptive of 'every school of theology,' is simply to describe it as an institution for the cultivation and encouragement of evasion, reticence, and hypocrisy." Of course it is very sad that the Dean of Westminster should have fallen in the way of Dissenters so blind to the merits of his engaging comprehensiveness as the conductors of the *Nonconformist*. But it may be profitable to him to learn that there are some Dissenters who hold that "the claim of comprehensiveness in the Church, as its own documents define it, simply sickens the conscience." At all events, it may teach him that the line of defence which he has set up, however intellectually interesting, does not promise to go for much with the advocates of disestablishment. To say that the comprehensiveness of the Church of England is a happy, though accidental, result of its relations with the State, is one thing; to say that it is a result which was contemplated when its relations with the State were determined, or that it can be justified by a argument based on those relations, is another and a very different thing.

(From the *Morning Post*.)

The Dean of Westminster has written to the *Nonconformist* strongly deprecating the movement of the Liberationists for disestablishment. It is, of course, a powerful letter, pointed, trenchant, elegant, like all the dean writes, but that is all that can be said in its praise. When we have done it that piece of justice, we have only to add, "Save me from my friends." Nothing is more damaging to a cause than bad advocacy, and if the Established Church can be defended upon no other grounds than those produced on her behalf by the Dean of Westminster her prospects are bad indeed. This facile writer has not condescended to adopt any of the time-worn arguments of former apologists; he does not contend for the right of the Church to her endowments, as possessions belonging to her anterior, in the majority of instances, to any legislation; he does not point out how the operation of establishment enables every parish in the kingdom to be under the pastoral care of a responsible minister; and how endowment, however poor, practically lifts the Church, in poor districts, above the narrow resources of the voluntary system; he does not point out how great a shock disestablishment would be to the moral sense of the nation, or how it would violate the confidence of all classes in the justice of Parliament in its dealings with trust property, or how many parts of the country would at once be deprived of those efficient ministrations which have already done so much for the education and the moral elevation of the masses; he leaves these commonplaces to the Church Defence Society and the journalists, and entreates the fiery emissaries of Mr. Miall to leave the Establishment alone, lest that corner-stone of modern ecclesiastical polity—Erastianism—should be displaced. Erastianism expresses in one word the philosophy of the dean in relation to Church matters. This system he upholds as being in the judgment of many—including himself, we presume—far more beneficial than Episcopacy, and far less liable to superstitious abuse. He



describes it as "the system of giving the nation a share in the government of the Church, and subjecting the fancies of the clergy to the control of the most intelligent portion of the laity—the system of securing to at least one institution in the country a liberty which admits of almost every school of theology within its pale, and which encourages as much intercourse with Nonconformists as the nation, represented in Parliament, desires." That is the modern notion of Church polity as defined by one of the most accomplished of our deans. Probably it will obtain in certain quarters a moderate popularity. But the great body of English Churchmen will repudiate it, *totidem verbis*, as being alike contrary to history, to the documentary utterances of the Church, and to English law.

The dean seriously misrepresents history when he claims for Erastianism, as he describes it, the sanction of the Protestant reformers, the most liberal Churchmen, and the most philosophic statesmen of the last two centuries. That some among them may have been likeminded with the dean is quite probable, but the whole movement of the Reformation went the other way. It proceeded on the principle that the Church had an ancient theology and polity, and it was as much the function and duty of Parliament as it was of the Church to uphold that theology and polity. It was then possible for Parliament to do so, for there were no members of it who were not Churchmen, and they legitimately represented the lay element in Church legislation. But did those laymen act on the principle laid down by Dean Stanley? Did they attempt to "include almost every school of theology within the pale" of the Church? As we read the Acts of Elizabeth and the Stuarts the current of legislation went in the directly opposite direction. Was the ejection of the two thousand men who usurped the benefices of the loyal clergy an instance of the inclusive policy of which the dean speaks? But, further, Dean Stanley says that it was part of the Erastian principle "to subject the fancies of the clergy to control of the most intelligent portion of the laity." May we ask what "fancies" he refers to, and what portion of the laity is it that is "most intelligent"? The Dean has some curious "fancies." By whom is he willing to have them "controlled"? If by "fancies" he means religious convictions conscientiously held after examination of their premises, we can hardly think that they could possibly be controlled by all the Acts of Parliament ever passed. To coerce the consciences of men is no function of the State. To define doctrine is no part of the duty of Parliament, just as to stigmatise conscientious opinions as "fancies" does not belong to the office of a dean.

It is quite open to question whether the English Parliament does embody the "most intelligent portion of the laity." It will scarcely be denied that there are some silly men, some ill-read men, some unthinking men, and some sceptical men in both Houses. They are a minority, of course, but still they are there, and their presence—like a minus quality—detracts from the positive weight of the whole body. This alone might raise doubts whether they are the persons who are to "control" the so-called "fancies" of the clergy, especially as the utmost we ever heard claimed for the laity was a co-ordinate voice in the administration of Church affairs. But even this presupposes that the laymen who exercise such rights are themselves members of the Church whose affairs they discuss, which cannot be said of the British Parliament in either House. It is clear on the barest equity that persons not members of the Church, however "intelligent," have no right to control the clergy of that Church. Let them control their own ministers if they please, but let them leave the Church of England clergy alone. It is a total misrepresentation of the relations between Church and State to say that the Parliament as at present constituted is the controlling power over the Church. The functions of Parliament are defined by the nature of the case. Over the temporalities of the Church, over all that is not strictly spiritual, Parliament has unlimited power. It can disestablish the Church to-morrow, if it likes, and set up Nonconformity in its place. But it cannot make or unmake the Church *quod* Church. It cannot prescribe its doctrines or its worship, apart from the Church's own consent. Were it to do so, the Church would throw up the last penny of endowment rather than submit to any such invasion of spiritual right—an invasion never yet attempted by the most arbitrary monarch or the most time-serving of Legislatures. The Church well knows where the lines of demarcation lie between her powers and those of the State, and however the Dean of Westminster may ignore or confound them, she will know how to stand up for them should such Erastianism as the dean advocates attempt to bring its force to bear beyond the strict boundaries that part the spiritual from the temporal area. By all means let the Church be upheld in her established position, but let it be clearly understood that it is because there are mutual claims between her and the State which neither can ignore without unfaithfulness. But if once it be announced by any considerable authority that the Establishment is maintained merely as the exponent and embodiment of Erastianism as defined by the Dean of Westminster, then the days of Church and State will be ended, not by the force of Nonconformity without, but by the force of conscience within.

(From the Standard.)

The evil principle must be uprooted, and if the mischiefs foreseen by Dr. Stanley do

actually occur they will only be temporary, such as often do attend the removal of inveterate abuses; and truth in the long run will prevail. This is the substance of the answer which is given by the chief Dissenting journal to the dean's appeal, and from a Dissenter's point of view we confess it seems to us conclusive. To the dean's whole argument the Dissenters simply demur, and say, "What then? It is not we but you who are answerable for all these things. Do not ask us to save your system from itself. If establishment is necessary to make Episcopacy innocuous, so much the worse for Episcopacy. We have long suffered from its existence, and we certainly shall not help to prolong it because of possible evils which would not affect ourselves." Of course there is a certain narrowness in this reasoning. It looks less to the welfare of the whole nation than to the position of the sects. But as against the Dean it seems to tell with overwhelming force; the Dean, in fact, has hung himself with his own rope, and he wants the Dissenters to cut him down. But they will not do it. If the Church of England can only be restrained by the State from rushing into the extremes depicted by the Dean of Westminster, is she worthy to occupy her present position? If, on the other hand, these dangers exist only in the dean's imagination, his arguments fall to the ground.

What seems to have vexed the Dissenters more than anything else, however, is the parallel attempted by the dean . . . . The system here spoken of is the "Erastian system," which gives the nation a share in the government of the Church, and the Dissenters seem galled when they are told that their combination with the ultra-High-Churchmen to destroy this system is only in another form the very same kind of intolerance of which they themselves were the victims at an earlier period of our history. The assertion is partly true and partly false. The Liberationists are acting in a very similar spirit, but it is hardly fair perhaps to overlook the distinction between negative and positive persecution. The *Nonconformist* says "that all the Dissenters ask for is that Episcopacy shall be let alone," i.e., left to stand without State support; and it asks with some justice whether for such persecution as this the Nonconformists of 1662 would not have been devoutly grateful? Still it is clear that there is a sting in this counter accusation of intolerance which makes the Dissenters feel uneasy. The flagrant illiberality of the particular kind of religious liberalism affected by them, when exposed by such unimpeachable a witness as Dean Stanley, seems to cause them some severe twinges. They cannot get over the truth of it. But as far as the rest of the dean's letter is concerned, we think his opponents have the best of it. The dean says that if the Church is disestablished, the cathedrals will be sold by auction; that the highest bidders are sure to be either the Roman Catholics or the Ritualists; and that in either case no Robert Moffat will ever again be heard within the walls of Westminster Abbey, no David Livingstone will ever again find a grave there, and no Arthur Penrhyn Stanley will ever again be dean of it. For the fulfilment of the first of these prophecies we trust we shall not have to wait till the Church of England is disestablished. But the Dissenters very naturally answer, What is all that to us? We don't care for those things on which you lay so much stress. The dean asserts rather piteously, in the second place, that the policy of disestablishment will exterminate himself and others like him. Again the Dissenters answer they are very sorry, but they cannot help it. And a correspondent in Wednesday's *Nonconformist* rather humorously signs himself "Exterminated Already." Let the dean only try extermination, he says, and he won't find it so bad as it looks. Again, the dean says that the Church of England is an institution which admits every school of theology within her pale, and this assertion is met with a direct denial. "To talk of a church with three creeds each narrower than the other, and a Liturgy pregnant with mediæval doctrine, and a rigid Act of Uniformity in force, as receptive of 'every school of theology,' is simply to describe it as an institution for the cultivation and encouragement of evasion, reticence, and hypocrisy. That is not our description. We suppose the articles and creeds to mean what they say. But it is time Broad Churchmen know that their claim of comprehensiveness in their Church, as its own documents define it, simply sickens the conscience." Our readers will understand of course that we are not endorsing this description of the Church of England. But it is an appropriate answer to the dean. Evasion, reticence, and hypocrisy, are very hard words. But somebody must deserve them if there is any truth in what he says.

It is almost needless to point out that such a letter as the one on which we are now commenting is not of a nature to serve the cause of the Establishment. That a Robert Moffat is allowed to lecture in the abbey, that a Dean Stanley is permitted to regulate its services, and that clergyman can exist within the Church whose boast it is that she embraces every school of theology, are precisely the grievances which swell the ranks of the Liberation Society. A few more deans like himself, a few more years of such Liberalism in the English Church as he puts forward in defence of the Establishment, would be found indefensible and his predictions be literally fulfilled. . . . The dean, we are sorry to say, has not been met by the Dissenters in quite the same spirit as that in which he addressed himself to them. They have been wickedly inclined to make fun of him, and they

almost seem to say that they want none of his blandishments.

(From the Examiner.)

In a letter to the *Nonconformist*, Dean Stanley has stated his reasons for thinking that the disestablishment of the Church would be a policy "injurious to the best interests of freedom, of charity, and of progress." So long, he holds, as the civil courts decide the conditions on which the ministers of the Church are to remain in its service, the clergy will be a much more liberal-minded and cultivated body of men. If the Church were disestablished, fitness for the clerical office would be judged by the hierarchy of the Church, and it would rapidly become a narrow sect. It would probably fall into the hands of the Romanists, or of the Romanising Anglicans, and "in either case it is certain [that neither would a Robert Moffat be allowed to lecture, nor an Isaac Watts to have a monument, nor a David Livingstone to have a grave within the walls of Westminster Abbey, or in any English cathedral." There is a good deal in this, and it has been frequently urged before, but it involves certain important assumptions which are not to be accepted without hesitation. In these columns the culture and liberality of a large portion of the English clergy have been freely admitted as one of the chief obstacles to disestablishment; but indispensable as this is to the existence of the Church, is it also indispensable to the healthy life of the nation? Would the liberal-minded men who are now tempted to enter the Church because they can remain within it without having their liberty infringed by their more fanatical brethren cease to be liberal-minded if they were out of the Church? With regard to the possession of such buildings as Westminster Abbey and the cathedrals generally, the nation would have the remedy in its own hands if a fanatical sect showed a tendency to be too exclusive in the use of them. Not a little of Dean Stanley's argument rests on the questionable supposition that the Church, when disestablished, would be left in full possession of its endowments.

(From the English Independent.)

Dean Stanley [in his letter to the *Nonconformist*] drew a parallel between the action of the bishops and clergy in 1662 and ours of to-day, and charged semblance? The Churchmen of that day sought to us with following in their footsteps and pursuing a similar policy of extermination. But where is the re-trample out freedom of thought, not only to expel Evangelical Nonconformity from the Establishment, but by fines, imprisonments, and cruelties of every kind to harry it out of existence altogether. The Nonconformists of to-day, as forming part of the State, object to be in way responsible for the support or control of a religious system to which they are conscientiously opposed, and they seek, by an appeal to reason and experience, to convince the nation of the soundness of their views. How it is possible to find here an imitation of the conduct of Sheldon and his allies is more than we are able to divine. The dean thinks that the "system" which he advocates is more valuable than Episcopacy itself, and even suggests that its controlling power is necessary to prevent the enormous development of "sacerdotal and exclusive pretensions" to which Episcopalianism tends. He may be perfectly right in this latter view, but, if so, it is rather an argument against Episcopacy than in favour of employing the State to check its evil tendencies by curtailing the freedom of its adherents with one hand, while with the other it gives them exclusive privileges, at the cost of injustice to the rest of the community. These Churchmen are, in fact, to be the spoiled children of the nation, who are to be reconciled to the hard discipline necessary to keep them from dangerous excesses, by bon-bons filched from their less-favoured brethren. The unfairness with which this bears upon Nonconformists seems entirely to have escaped the observation of the dean. He is so enamoured with the idea of a comprehensive Church—an ideal which is as different from the reality as it is easy to conceive—that he does not take in account the feelings, or as he may possibly regard them, prejudices, of those who hold that it cannot be realised without serious wrong to them. But, what is not the least serious point in the whole, he writes as though the Act of Uniformity had been repealed, or, at least, the injustice which it inflicts on Nonconformists either wholly redressed or greatly mitigated. But it is exactly what it was. An Act has been passed which alters the term of subscription and gives some relief to those whose consciences can accept it, but the Act still remains, and if the doctrine and ritual of the Establishment are not reduced to one dead level it is because the law is disobeyed. Cannot the dean understand the position of those who cannot be parties to such a procedure, and believe that their opposition to the "system" that tolerates a licence which in their view is immoral, is prompted by some nobler motive than revenge?

(From the Freeman.)

We are at a loss to understand how it comes about that a person familiar with Nonconformists and their literature should yet be so ignorant of their motives as Dean Stanley has shown himself; and we cannot find words too strong in which to express our disapprobation of his conduct in continuing to ascribe to the Liberationists a design which they distinctly and indignantly repudiate.



In his letter to the *Nonconformist*, Dean Stanley states anew his reasons for believing that the policy of disestablishment would be injurious to the interests of freedom, charity, and progress. They are the old Erastian arguments which he has trotted out on hundreds of occasions, and which he has not hesitated to state at times and in places when it would have been more becoming to speak about something else. If he had a little more humour in his composition, he would perhaps be able to perceive the absurdity of an argument which involves the claim of breadth and charity for a sect that is, beyond question, the narrowest and most exclusive in Protestant Christendom; the arrogant pretensions of whose priests are illustrated in fresh and hateful forms in every morning newspaper, and in which a latitudinarian divine like Dean Stanley is a mere accident. The sum of the dean's contention is that the State Church ought to be maintained because it so happens that under its shelter enlightened scholars and liberal men are sometimes trained. But all history testifies that it has no monopoly either of culture or breadth; so that if we confine our view to this point the argument falls to the ground. The vital part of the question—which the nation has now to decide—is a thing at which Dean Stanley has never yet looked. Even the *Daily News*, with all the will in the world on the part of its conductors to take the Erastian side in the controversy, is driven by the stress of facts (which journalists dare not forget) to oppose the Dean of Westminster. "The claim of the Church," says our contemporary, "must be that it performs a national and indispensable work—not that it does some good by accident and indirectly. The argument of Dean Stanley appears insufficient for such a purpose. The Church has to show that it is a national institution in the true sense. If it does not, it cannot be saved by pointing to its occasional liberality and its accidental culture."

(From the *Manchester Weekly Examiner*.)

It must be difficult for anyone who can look the facts in the face to read the dean's ideal account of them without laughing. What the laity of the Church of England often feel at their wits' end to compass is some "control over the fancies" of their clergy. The original rights of congregations are simply ignored. They are compelled to put up with Ritualism whether they will or no, or with "almost every school of theology" except that which they may most approve. That congregations and clergy of the different schools, supposing them to be always in a condition of local harmony instead of local discord, should be equally at home in one Church, is an arrangement certainly favoured by the system of establishment, but it is partly through the elasticity of law and conscience which enables a man to subscribe to one set of doctrines and to preach and practise another. On the actual experience of the supposed "intercourse with Nonconformists" it seems idle to spend a word almost anywhere but in the dean's own precincts. The dean intimates that if the government of the Church were transferred from Parliament and the courts of law, and the appointment of its chief officers transferred from the Crown, as represented in the Prime Minister, to Convocation, or any similar body, neither Dean Stanley nor those like-minded with him would obtain or retain, or desire, the places which they now occupy. It is well to know their real objections to disestablishment, and their preference for the Erastian system, but we cannot imagine many advocates of establishment being better pleased with the plea than the Liberationists.

#### THE BURIALS QUESTION.

Mr. Morgan Lloyd, M.P., addressing his constituents at Holyhead on Wednesday, said that the Burials Bill would probably be one of the principal questions for discussion next session. He considered that as Dissenters were now recognised by the law it was but just that, as the churchyards were held in trust for all classes of parishioners, those who dissented from the Establishment should be allowed to have their own burial ceremony, and not be tied down to the exclusive use of the formularies of the Church. He failed to see what harm the Establishment could receive by allowing Dissenters the free exercise of the privilege claimed by them in respect to interments in churchyards. Dissenters had and ought to enjoy the same rights as were enjoyed by other subjects, and it was wrong in principle to say that what was right when Dissent was neither recognised nor tolerated by the law was right in these days of civil or religious liberty. [The speech of which the above is an epitome has by mistake been attributed to Mr. Osborne Morgan himself, who addressed his constituents at Wrexham last evening, and dealt with the burials question at length. We hope to give an authentic report of his speech in our next number.]

"F. M. B.," writes to the *Daily News*:—"Some months ago the child of a young widow, a relative of my own, residing at Weybridge, in Surrey, died unbaptized, after a short illness. The grandfather applied to the clergyman of the parish to have the child buried in his father's grave in Weybridge churchyard, but he was informed that no service could be read over it, and the consequence was that the relatives decided to have the child buried in Abney Park Cemetery. I know that this is only one of many instances which might be given of the unnecessary pain and annoyance often caused by the law which forbids any service to be performed at the grave of infants who

die unbaptized, as well as of persons who are excommunicated, or have laid violent hands upon themselves."

Another illustration of the need of amendment in the burial-law is reported. A few days since a child, who had not been baptized, died at Milford, in Surrey, where the only burial-ground is the churchyard. The father, who is a member of the Dissenting chapel in the village, applied to the rector of the parish for the interment of the body, but was told that, though a grave might be dug for its reception, the burial service could not be read over it. The nearest cemetery is four miles away, and the expense of the funeral there would have been more than six times as much as in the parish graveyard. Under these circumstances application was made to the Rev. J. Marshall, Congregational minister in the neighbouring town of Godalming, to perform the ceremony. A spot was selected for the grave within a few feet of the wall which separates the churchyard at Milford from the public road. Here on Friday week the body was interred, Mr. Marshall standing just outside the boundary and conducting the service in the way usual among Nonconformists. Considerable irritation was created in the neighbourhood by the indignity arising from the existing state of the law, but it is needless to say the service was conducted with the simple decorum and solemnity befitting such an occasion.

The Rev. R. Y. Whytehead, vicar of Nunkeeling, a small place not many miles from Hornsea, has issued the following printed postcard to most of the stonemasons in the district, including those of neighbouring large towns:—"Notice.—No grave or Tombstone can be placed in the churchyard at Nunkeeling without permission of the vicar. To obtain which, and prevent unnecessary expense, the proposed design of the stone, with its inscription and size, should be sent to him for approval before the work is begun. It is necessary that every stone intended for the grave of a Christian should either be cruciform, or have a cross of some pattern in the head above the lettering; that no part be painted but the inscription; that the mason's name, if desired at all, be placed at the bottom and on the edge of the stone, not on the face. The vicar will be glad to show designs to, or to make them for, any one who asks him to do so. In planting the stone, the collar must not be above the level of the soil."

A meeting of the clergy and lay representatives of the Sudbury rural deanery was held on Monday at Melford Hospital, under the presidency of the rural dean and rector, the Rev. C. J. Martyn. It was proposed by Canon Molyneux, and resolved (with only two dissentients) that under present conditions the best course would be to provide, at the public cost, distinct burial-grounds for Dissenters, either for each parish or for a union of parishes. The canon said it was an act of cruelty to compel Dissenters to bury their dead in the parish churchyard and have the Church service read over them. He thought the clergy ought to make some compromise. This proposition was an act of justice and generosity, and would take away a grievance, although very likely the Dissenters would not be satisfied, as they wanted to get into the churches as well as the churchyards. It was further resolved, that it was not desirable to get up petitions on the subject, several of the clergy remarking that petitions would not be of the slightest possible use. Professor Babington, Cambridge; Mr. Riddell, Lavenham, and others took part in the discussion.

At a meeting of the clergy and representative laymen of the third portion of the Deanery of Whitechurch, held at Cerne Abbas last week, the Rev. C. W. Bingham, the rural dean, in the chair, attended by ten clergymen and six laymen, it was resolved, in reply to the bishop's inquiry:—

That it is desirable to take every means in our power to maintain the present law of burials in our churchyards; but at the same time we are prepared to sanction of any Act of Parliament which may be passed affording facilities for obtaining unconsecrated burial-grounds.

The only objection to this vote proceeded from the rural dean himself. He expressed his opinion that there was a real grievance, which he could understand conscientious Nonconformists to feel, and consequently, without at all pledging himself to Mr. Morgan's bill, he desired to see some alteration made in the present law of burial which might also deliver the clergy from the obligation of reading the Burial Service over all baptized persons, notwithstanding the grossest errors, unrepented of in their life and doctrine.

Archdeacon Allen, of Shrewsbury, writes to the *Times*:—

I earnestly wish for perfect freedom to Nonconformists in laying their dead, with or without a service, in our old parish graveyards. I am persuaded that no disorder need be feared, or, at least, that fair provision may be made, through the ordinary courts of law, for repressing disorder or impropriety.

But, concurrently with this concession, I think we clergymen should be allowed to decline to bury a corpse without assigning reasons. We ought not to expect clergymen to abuse this liberty, any more than we should expect Nonconformists to abuse the freedom granted to hold a service in our churchyards. Though the difficulty may not be very great, there is a real difficulty in not doing our best to meet the wishes of sorrowing survivors; and the clergyman has occasionally a difficulty in reading the printed words of our Burial Service, after all that has been said on the side of charity.

Professor Plumtre, of Beckley, writing to the *Times*, suggests whether the Irish Act of 1868 could not be adopted in England. That Act provides that where anyone who may "of right" be buried in a churchyard belonging to another deno-

mination, the priest or minister may perform at the grave the usual and customary service of that denomination without requiring the permission of the incumbent, provision being made against interference with the usual hours of Divine service. Mr. Plumtre does not think there would be anything very dreadful in enacting this bill for England, and he adds:—

We are told, however, by "M. P." that Mr. Osborne Morgan's Bill does not recognise any "minister" of any denomination, but gives power to any "person" to hold a service of any kind at any grave. Well, it is, of course, true that this is the last form of the bill. But, if I mistake not, the opposition to it in its former phases, when there was such a recognition, was just as "uncompromising" as it is now. It is the common order in such cases that the Sibyl raises her terms after the first and more moderate offers are refused. An "uncompromising opposition" was offered to the conscience clause in any shape, and now the conscience clause is universal. But it does not follow that it is too late for a Conservative Government, with such a majority as at present, to take the principle of the Act of 1824 as the basis of an adjustment; and I would fain hope that that proposal would not meet with an "uncompromising opposition" from either the clergy or laity of the Church of England.

#### MR. R. W. DALE ON PARISH CHURCHES: TO WHOM DO THEY BELONG?

The current number of the *Congregationalist*—a remarkably good number, by-the-bye, in other respects—contains a paper by Mr. Dale on the above subject, which, feeling sure that it will be read with unusual interest, we venture to quote almost entire:—

"There are large numbers of Nonconformists, and large numbers of Liberal politicians, who have failed to apprehend the full extent of the claim of the nation to the property now appropriated to ecclesiastical uses; and if, what is not very accurately described as the separation of Church and State, were to be accomplished in the next session of Parliament, an enormous amount of national property would be surrendered, almost without a struggle, to the adherents of the existing Establishment."

"There are many popular mistakes on the subject of Church property which must be corrected before any satisfactory measure of disendowment can be carried. I saw, for instance, the other day, in an influential Conservative newspaper, a statement to the effect the Liberation Society wished to strip the Church of England, which is a great ecclesiastical corporation, of its property. But there is no such corporation as the Church of England. If there were, the work of the Liberation Society would be greatly simplified. To quote Dr. Freeman, who on this point at least is an unexceptionable authority:—"In early times the Church was simply the nation looked at with reference to religion, just as the army was the nation looked at with reference to warfare. The nation in its civil, its ecclesiastical, and its military character might have three sets of leaders, but the body was the same in all three cases. From the seventh century to the sixteenth this was the aspect of the State and the Church of England. The case was modified indeed through the claims to authority set up by the Popes, and through the claims to exemption from ordinary jurisdiction set up by the native clergy. Both these claims gradually crept in, but both were always more or less strongly resisted. At last the Reformers of the sixteenth century threw both aside as innovations contrary to ancient English law. In such a state of things as this there could be no question about establishment or disestablishment. The relations between the civil and ecclesiastical powers were not settled by any formal enactment; they simply grew up and shaped themselves according to the circumstances of one age and another. One age might see some privilege conferred on the clergy, or on some class of the clergy; another might see it taken away. The whole thing, in short, like everything else in the country, came of itself. The Church Establishment has just the same history as the House of Commons or as Trial by Jury. It is the creation of the law; but it is not the creation of any particular law, but of the general course of our law, written and unwritten." Again: "The Church was then established, or, more truly, the Church grew up, because it was the nation in one of its aspects. The ministers of the Church were national officers for one set of purposes, enjoying the rights and privilege, and subject to the responsibilities, of national officers."† To sustain this account of the Ecclesiastical Establishment I might appeal to the great names of Richard Hooker and Edmund Burke. "It follows from this that the property by which these 'national officers' are maintained is national property. If the nation resolves to disband its ecclesiastical servants, the estates and revenues now appropriated to their use must necessarily revert to the nation. There can be no other legal claimant. The rector is not merely the servant of the people who actually go to church, any more than the parish doctor is merely the servant of the sick people who actually go to the parish dispensary; both rector and doctor are the servants of the parish. If the parish is permitted to relieve either of them from his duties, and if the parish determines to do it, the salary—after providing for any 'vested interests'—reverts to the parish as a matter of course."

"But the whole question is so unfamiliar to the

\* "Disestablishment and Disendowment," pp. 41, 42.  
† *Ibid.*, p. 44.



minds of the English people that it is necessary to discuss it in detail. Perhaps the greatest confusion of mind exists in relation to the buildings in which the worship of the National Church is celebrated. I propose, therefore, in the present paper to discuss the question, "To whom do the old parish churches belong?" I limit the discussion to the old parish churches, because I think that in the ultimate settlement of this controversy churches of recent erection should be dealt with on special principles. By the constitution of the Established Church they all belong to the nation—the churches built last year just as truly as the churches built in the time of the Henry's; but equity requires that the legal claim of the nation to churches recently built should not be enforced.

"The position of the question in relation to the old churches can be best appreciated by taking a definite case. Let me ask my readers to go with me into a country town of 3,000 or 4,000 people. In the High-street or the market-place there is, perhaps, an ancient town-hall; as to whom the hall belongs there is no dispute. A few yards further on we come to a much nobler building. As we enter it, perhaps we pass under a Norman arch, the work of builders who died 700 or 800 years ago. When we are inside the church the slender and lofty columns and the pointed windows remind us that the present nave was erected in the thirteenth or fourteenth century; looking at the east window we see that it was put in two centuries later; the heavy galleries are of a later date still. Here successive generations of the townspeople have been baptized and married; here, Sunday after Sunday, they have worshipped God. For many generations mass was said at the altar; here and there we may discover the niches in which once stood the silver images of saints. Early in the sixteenth century the Latin service was abandoned and the building was stripped of its ancient ornaments, and the Bible began to be read to the people in their own tongue, and in their own tongue they were taught to confess sin, and ask for the mercy and help of Almighty God. Outside the church lies the dust of centuries. There is nothing fairer or more beautiful in our English landscapes than the tower of the ancient church, covered with ivy, rising above the common houses of the people, or the spire which may be seen for miles, emerging from the elms and the oaks which surround it.

"Now to whom does this building belong? For whom was it erected? For whose use has it been preserved? Lawyers will tell us that the freehold of the church is in the rector, but that the parishioners are entitled to use even the chancel for the celebration of the Holy Communion and the solemnisation of marriage. Special regulations determine the legal rights of various persons in churches erected under recent Church Building Acts. But, apart from mere legal technicalities, to whom does the church belong?

"It belongs to the parishioners. That it belongs to them admits of various kinds of proof. For instance, until lately, all the parishioners were liable to a rate for the repair and maintenance of the church. If a number of people establish an hospital, they cannot levy a rate for the support of it; but everybody has to pay the rate which goes to support the parish dispensary. If a private person sets up a lunatic asylum he has to maintain it as best he can; but the lunatic asylum which belongs to the borough, or to the county, is supported by rates to which everybody is obliged to contribute. That the whole parish was liable to a rate for the maintenance of the parish church is in itself a proof that the church belonged to the parish.

"There is another proof. The guardians of the church, the persons entrusted with the duty of keeping it in repair and in good order, and providing for the orderly performance of Divine worship, and for the preservation of the property belonging to the church, are the churchwardens. As a rule, one of these, at least, is appointed by the parishioners: not by the persons who hold a particular religious faith, but by the householders and ratepayers of the parish. Why is this? The buildings of a Mechanics' Institute, supported by voluntary subscriptions, are in charge of persons appointed by the subscribers. Dissenting chapels are in charge of the deacons or of other persons appointed, not by the community at large, but by the communicants and seat-holders at that particular place of worship. Churchwardens are appointed by all the parishioners, because the building placed in their care is the property of all the parishioners.

"Again: If the rector wants to take down the church and rebuild it, the law obliges him to obtain the consent of the parishioners. He may be willing to find the money himself; his congregation may be willing to find it; but neither he nor his congregation, nor both of them together, can pull down the old church and erect a new one without the consent of the 'vestry'; and the vestry represents the whole parish. Unitarians, Baptists, Independents, have as good a right to speak there as the soundest Churchman. The church is theirs; it was erected for their use; it cannot be taken down without their permission. The new church, built in place of the old one, is also theirs, whoever may have found the money for building it.

"The church belongs to the parish. Suppose the parishioners were to hold a public meeting, and to consider how they should put their property to the best use. The majority may be Methodists; but if it were proposed that the majority of the ratepayers should have the use of the church once a day on Sunday, and that arrangements should be

made under which the smaller religious communities should have the use of it at other convenient hours; the law would forbid it. If the ratepayers said, 'We cannot arrange that all sects should use it, but we are willing to lease this great building, which belongs to us all, to any religious body that will pay a fair rent for it,' still the law would forbid it. The church belongs to the whole parish, but the law takes sides with certain parishioners, who like a particular form of worship, and says that they, and they alone, shall use it. If there were only twenty Churchmen, and a couple of thousand Nonconformists, the law would give the use of the parish building to the twenty, and refuse it to the two thousand. The law is unjust, and ought to be changed. Of those churches which have been erected by private liberality, in recent times, I say nothing; but the old parish churches, which manifestly belong to the whole community, should be under the control of the whole community. To forbid the parishioners to grant the use of them to any persons except those belonging to one religious sect, is as unfair as it would be to prevent a town council from granting the use of a townhall for any political meeting, unless it was held in the interest of a particular political party.

"It may be urged in reply, that the old church was built by the lord of the manor—not by the parishioners. This makes no difference. A public park, presented to a corporation by a private individual, is as truly the property of the town as if it were purchased by the rates. When the lord of the manor built the church, it is probable that he expected it would be used by priests in communion with the Church of Rome. No Romish priest has been permitted to celebrate mass there for more than 300 years. The nation held that the building was erected for the parish, and when the nation ceased to be in communion with Rome, it asserted the right to use the building for 'the new religion.' Now that 'the new religion' of the sixteenth century—the faith and polity adopted by the Tudors—has failed to secure anything approaching to a unanimous acceptance on the part of the English people, the nation has a clear right to reconsider to what uses the building shall be appropriated. It may be urged, that as church-rates have been abolished, the parish has surrendered its claim on the church. This is an extraordinary assumption. A building intended for the use of the whole parish was for several centuries kept in repair by a rate levied on the whole parish. But changes in the religious thought of the nation had at last made it impossible for all the parishioners to unite in one form of religious service. A section of the parishioners were content to celebrate worship according to the rules of the Book of Common Prayer, and they have been permitted, for a time, to have the exclusive use of a building which was intended for the use of their neighbours as well as themselves. What can be more reasonable than that, while this privilege is granted them, they should be required to keep the building in repair? As was suggested the other day at Derby, this principle explains the restoration, not only of parish churches, but of ancient cathedrals, which is going on all over the country. When property is held under a repairing lease, and the lease is about expiring, the tenant is very busy in putting the premises in a tenable condition; and the universal restoration of churches shows that our tenants not only recognise the obligation imposed on them by their lease, but are resolved to discharge those obligations in a very handsome manner.

"Whether, when disendowment comes, it will be expedient for the nation to enforce its right to the parish churches, is a question which I may discuss in another paper."

#### THE FOLKESTONE RITUAL CASE.

The trial of the case of Clifton v. Ridsdale, under the Public Worship Act, began yesterday morning before Lord Penzance, at Lambeth Palace. The complainants in this suit are William Clifton, of Saffron's-place, Dover-street, George Miller, 28, Dover-street, and James Harris, 24, Dover-street, described as three parishioners of the parish of St. Peter, Folkestone, of which the Rev. Charles Joseph Ridsdale is the incumbent. The complaint included twelve allegations—that on the 4th of July at the early morning and forenoon services lighted candles were used during the communion, that the defendant wore an alb and a chasuble, that he mixed water with the sacramental wine, that he used wafer bread, that he unlawfully stood during the prayer of consecration at the middle of the west side of the communion table with his back to the people, that he knelt while saying the prayer, that immediately after prayer he caused the "Agnus" to be sung, that only one person received the communion with the defendant, that after the conclusion of morning prayer and before the communion there was a procession, consisting of the choir, two acolytes, in short surplices and red cassocks, carrying four banners and a processional cross, and singing as they went; that the defendant in the procession wore a chasuble and biretta; that in the evening there was another procession, at one period of which all engaged in it fell on their knees; that since consecrating the church in 1872 the defendant had placed on the top of the screen of the chancel a crucifix and twenty-four metal candlesticks with candles, and that on Sunday evening, the 4th of July, the candles were lighted, although the other lights in the church were amply sufficient for lighting

purposes; and, finally, that in the year 1871 the defendant set up representations of figures in coloured relief of a plastic material, purporting to represent the scenes of our Lord's Passion, forming what are known in Roman Catholic churches as the "Stations of the Cross." The defendant had replied categorically to these several charges. He admitted that the kneeling was unlawful, and had given it up; he did not admit wearing the alb and chasuble, but contended that such vestments were not unlawful; he alleged that there were not present on the occasion in question a convenient number to communicate with the priest; he urged that a faculty was granted in 1870 for the erection of a screen, and therefore the parishioners were interested in the screen, and should be made parties to the proceedings; and lastly he contended that the "Stations of the Cross" were not unlawful, and the statement that some of the subjects were legendary was irrelevant, immaterial, and calculated to prejudice. The counsel were: For the complainants, Dr. Stephens, Q.C., and Mr. R. Shaw; for the defendant, Mr. Fitzjames Stephen, Q.C., Mr. Charles, Mr. Jeune, and Mr. Phillimore.

At the outset a short discussion took place in regard to the method of procedure, and it was decided that the case should begin by the proving of facts. Some witnesses having been called, Mr. Fitzjames Stephen said he would admit several of the charges against the defendant. He admitted the wearing of the alb and chasuble, the lighted candles, the mixing of water with the wine, the use of wafer-bread subject to the observation that it was broken, the kneeling during the prayer of consecration, the singing of the "Agnus," the existence of the crucifix and candles, and the biretta. The existence of the pictures had been proved by the last witness; the lighting of the candles and the other charges must be proved.

The hearing of the case will be resumed to-day.

#### CHURCH AND STATE ON THE CONTINENT.

Monsignor Janiszewski, the Suffragan Bishop of Gnesen, was arrested on the 30th ult., by the Burgomaster of Posen, and handed over to the district court to undergo the six months' imprisonment to which he was sentenced some time ago for violating the ecclesiastical laws.

The semi-official *Provincial Correspondence* of Berlin, in an article reviewing the events of the closing year, draws the conclusion that in view of the determined execution of the State laws, additional evidence has been furnished of the weakening of the power of the Catholic clergy and population to continue the struggle, while a growing desire is manifested for peace in ecclesiastical affairs. The wish for peace is continually gaining ground, even among those who were hitherto the most combative champions of the Catholic cause. The fulfilment of this desire will of course only be possible when the conviction is established in the minds of the Catholic leaders that a preliminary condition of peace is the universal and real recognition of the State laws.

The *Pall Mall Gazette* says:—"The diocese of Mantua continues to be the centre of the Italian struggle as to spiritual rights, which goes on vigorously, notwithstanding the small encouragement to the movement by the Italian Ministry. In the last affair the Curia has acknowledged itself for once defeated. On the recent vacancy by death of the deanery of St. Barbara's Church in Mantua, the Vatican named the bishop of the diocese as *ad interim* administrator of the revenues of the post. The chapter refused to accept the nomination, as being in violation of its old constitutional rights. Excommunication was forthwith threatened for this disobedience to the supreme pastor; but before it could be pronounced King Victor Emanuel intervened in his personal character of patron, and nominated for the permanent office vacant Archdeacon Martini, who had been the provisional choice of the chapter. It was supposed in Mantua that this interference would be ignored at Rome. But the Vatican, seeing the Government for once likely to be fairly committed by the King's proceedings, acted discreetly, and directed the bishop to withdraw his injunction, and allow the new dean to be installed. The Liberal party have on this been expressing hopes that the old matter of the election of curates by the parishioners would be reconsidered by the Ministry; but there seems little ground for any belief that the Ministry will at present enter boldly into the wide question from which it has purposely kept clear in all cases where the old parochial rights have been attempted to be asserted."

On the 30th of Dec. the Pope gave an audience to a deputation of Irish Roman Catholic visitors besides many residents in Rome. There were present the Fathers and students of St. Agatha, St. Isadore, Santa Maria, Irish students of the Propaganda, the Lord Mayor of Dublin (Mr. Alderman M'Sweeney) in his official robes, Monsignor Stonor, Monsignor Nardi, and a number of ladies and gentlemen. An address was read by Dr. Moran, Bishop of Ossory, to which the Pope replied. The Pope commented on the Song of Simeon, which was the Gospel for the day. He spoke of the constant fidelity of the Irish nation to the Holy See, and, expressing the hope that all present would live to witness the triumph of the Church, imparted the Apostolic benediction. His Holiness was attended by seven Cardinals and the members of his Pontifical Court, and before the deputation retired he gave a beautiful mosaic picture of St. Peter to the Lord Mayor of Dublin.



A Papal Brief has been addressed to all the cardinals non-resident in Rome, asking their individual opinion as to whether the bishops of Italian dioceses should be empowered to present their bulls of nomination so as to be admitted to enjoy their respective temporalities. The Vatican takes this step owing to the bishops feeling acutely the inconveniences of their non-recognition by the Government.

Bishop Strossmayer, says the *Giornale di Roma*, has been requested by the Pope to use his influence with the Slavs in favour of peace.

The Governor of Warsaw, Count Kotzebue, has just issued three decrees. The first forbids Roman Catholic priests to baptize the children of mixed marriages between Catholics and United Greeks who have joined the Orthodox Church, or to exercise any ecclesiastical jurisdiction over United Greeks, whether they have so joined or not. The second forbids pilgrimages to neighbouring shrines with flags and emblems. The third directs priests to celebrate any extraordinary event in the Royal Family as soon as they are apprised of it by the civil authorities, without waiting for the order of their ecclesiastical superiors.

**LONDON AGENCIES OF THE LIBERATION SOCIETY.**—It is stated that Mr. John Sinclair, the agent for the Society in South London, has resigned, and that there will be now a reorganisation of the London agencies.

**PARLIAMENT AND DISESTABLISHMENT.**—We understand that the question of disestablishment will not be raised in a direct form during the ensuing session. There will, no doubt, be many occasions when the question will indirectly come up and the advocates of that policy have a suitable opportunity of giving expression to their views.

**RELIGIOUS EQUALITY IN PARLIAMENT.**—We understand that a conference of the leading friends of religious equality in London and elsewhere is likely to be convened jointly by the committees of the Liberation Society and of the Deputies of the Three Denominations, for the expression of opinion on some of the questions likely to occupy the attention of the House of Commons during the ensuing session, foremost among which will be the Burials Bill, University Reform, and Clerical Fellowships. The conference will be held on the afternoon of Tuesday, February 15th, at the Westminster Palace Hotel. It is probable that many ministers and influential supporters of Liberation principles from the country will be present, and it is hoped that Mr. Richard, M.P., Chairman of the Deputies for the present year, will preside.

**MESSRS. DALE AND ROGERS DISESTABLISHMENT MEETING AT EXETER HALL.**—On the evening referred to above (February 15), there will be a public meeting at Exeter Hall to hear addresses from Messrs. R. W. Dale and J. G. Rogers, which will give an opportunity to the friends of disestablishment in the metropolis to hear these eloquent speakers. They will previously address meetings at Plymouth (January 25), and at Bristol (January 27), and it is probable that the entire series of meetings attended by them during the season will be wound up by a great demonstration in Birmingham. In reference to the present campaign of the society, the *Liberator* says that a verbatim report of the speeches delivered by Messrs. Dale and Rogers at Bradford, Liverpool, Leeds, Manchester, Norwich, and Derby, has in each case been obtained and printed separately, and that the whole twelve are published with a cover in a cheap form for general circulation.

**THE HERTFORD COLLEGE CASE.**—We have more than once called attention to this case, in which the authorities of that Oxford college, in violation it is believed of the Tests Abolition Act of 1871, have restricted the elections to a fellowship and scholarships to members of the Church of England, or other Episcopalian Churches elsewhere. At the recent examinations, Nonconformist candidates were entered with the avowed intention of disputing the right of the college to impose denominational restrictions; and they were, we believe, informed that the governing body intended to abide by the terms of their advertisements. The matter is now ripe for being submitted to a court of law, which will have to interpret the Act of Parliament by which this college (formerly Magdalen) was reconstituted. The important bearing of the whole question on the constitution and government of Oxford University has already been explained by the Hon. Lyulph Stanley. Should the decision of the courts of law sustain the authorities in giving a denominational aspect to the endowments in question—which, however, the opinion of counsel does not in any way support—it will then be competent to apply to Parliament for the amendment of the Hertford College Act that it may be made expressly to harmonise with the spirit of the

Tests Act—an Act which affects the constitution of both Oxford and Cambridge Universities.

It is announced that a Conference of Churchmen as to the Increase of the Home Episcopate will be held in February, under the auspices of the Church Defence Institution.

At the Church of England Assembly, held in Melbourne in October, steps were taken to reorganise the Church, in view of the fact that State aid will terminate at the end of the year.

The Duke of Portland has given his valuable living of Hendon, near London, worth over 1,300*l.* a year, to the Rev. F. Scrivener, one of the most learned of Greek scholars and biblical interpreters in the English Church.

It is a remarkable fact that out of the fourteen professors and tutors of Monsignor Capel's Romish College, five are Oxford men, two Cambridge, and two Trinity College, Dublin. Thus nine out of the fourteen are men who have taken their degrees at either Oxford, Cambridge, or Dublin.

**THE MAYOR OF PLYMOUTH AND THE LIBERATION MOVEMENT.**—A telegram from Plymouth states that much indignation is felt there at the refusal of the mayor, who is chairman of the Conservative Association, to grant the use of the Guildhall for addresses by Messrs. Dale and Rogers in reply to attacks on the Liberation Society by one of the members for Plymouth, Mr. Sampson Lloyd. The Liberal Committee, at a meeting held on Monday, passed a resolution asking the Liberal members of the town council to convene a meeting of the council to reverse the mayor's decision.

**THE TITLE OF "REVEREND."**—The Judicial Committee have appointed the 20th instant to hear the appeal "Keet v. Smith," in which the question is raised whether a Dissenting minister is entitled to have affixed on a tombstone the prefix of "reverend." Dr. Phillimore, the Chancellor of Lincoln, refused a faculty for the purpose, and on appeal to the Dean of Arches (Sir R. Phillimore) the decision was upheld, and the present appeal is for a final judgment on the point. Mr. A. J. Stephens, Q.C., Mr. Bayford, and Mr. Jeune are retained in support of the appeal. The Rev. E. Smith, the incumbent of Owston Ferry, has not entered an appearance, and will not be represented before their lordships.

**NORWICH—RELEASE OF MR. GILBERT.**—Mr. Gilbert, the Dissenting churchwarden, who suffered several days' imprisonment for his part in a great public improvement, has been released by his captors, and is now at liberty. He was set free just before Christmas. When this was being done, a demonstration was preparing which would have given some vent to public indignation. So the ecclesiastical authorities, who did their bounden duty in putting the man into prison, discovered it to be no less their bounden duty to let him out again. He has paid no costs, put down no stones, made no submission. The only thing he consented to do was to walk out of the goal when the governor told him he could remain there no longer. So ends a reckless proceeding, in which a spiritual court essayed to show its strength and succeeded in exposing its weakness. We have seen, we may hope, the last instance of a churchwarden imprisoned for such a cause. Those who are responsible for the act may now profitably ask themselves whether this piece of folly has answered any good purpose.—*Norfolk News.*

## Religious and Denominational News.

The *Freeman* states Lord Garvagh, a young Irish peer, has been baptized by Mr. Charrington, a Baptist minister at Mile End.

We regret to learn that Dr. G. H. Davis, the Secretary of the Religious Tract Society, has been obliged, on account of impaired health, to retire for the present from all engagements, and to seek rest and restoration upon the continent.

A correspondent writes last Sunday evening being the first Sunday in the year, Dr. David Thomas received fifty new members into fellowship in connection with the Augustine Independent Church, Clapham-road, and many others have expressed their intention of uniting in connection with this new church.

**THE LONDON MISSION HOUSE.**—Considerable alterations have been recently effected at the London Missionary Society's house, which had become too small for the extended operations of the society. The old museum has been removed, and placed in the new mansard roof of the enlarged building, which has been extended southwards, the remainder of the site having been cleared, and a block of offices erected upon it. The extension involves a cost of about 12,000*l.*

**BURNLEY.**—The Rev. John Reid, of Salem Congregational Church in this town, who has been obliged to resign in consequence of ill health, has been presented with a very cordial address appreciative of his successful labours at that place of worship, and a testimonial in the shape of a purse containing 74*l.* The chapel choir have also presented Mr. Reid with a splendid group photograph of the choir and a purse containing 28*l.*, subscribed by the choir, thus making the total of subscriptions 102*l.*

**CLERKENWELL.**—The Rev. Robert Maguire, M.A., who was for nearly twenty years vicar of Clerkenwell, was on Thursday evening presented by his late parishioners, at the Amwell-street Schoolrooms, with an illuminated address on

vellum from the vestry of the parish, and a purse containing 300 guineas. Mrs. Maguire was also presented with a gold watch "as a memento of the earnest and devoted interest she has ever taken in the welfare of the parish and poor of Clerkenwell."

**NEWBURY.**—In consequence of Mrs. Howe's state of health requiring a more southerly residence, the Rev. George Howe has felt compelled to resign his pastorate at Countesthorpe, Leicester; and, having accepted an invitation from the church assembling in Northbrook-street, Newbury, he commenced his labours there on the first Lord's Day in the New Year. On the previous Friday evening the annual *soiree* and tea-meeting was held, which was constituted a meeting for welcoming the newly-elected pastor, and for presenting to Henry Flint, Esq., J.P., the senior deacon, an album and an illuminated address, congratulating him on completing his fifteenth year of membership and expressing gratitude for his many years of faithful service.

**A TABERNACLE FOR SHOREDITCH.**—The Rev. C. H. Spurgeon has promised that if the congregation of the Rev. W. Cuff, at Providence Baptist Chapel, Shoreditch, will raise 1,000*l.* by next Christmas, as the nucleus of a building fund for the erection of a Tabernacle, he will add 100*l.* The challenge has been enthusiastically accepted, and at a church-meeting it was announced that the old debt of 1,200*l.* had been paid off, and that 900*l.* was already promised for the Tabernacle fund, which will far exceed the stipulated sum. Mr. Cuff's congregations are so large that on Sunday evenings they have to migrate from the small and inconvenient Providence Chapel to the spacious Shoreditch Town Hall, which is usually filled to overflowing.

**OLD AND NEW YEARS' SERVICES.**—In many of the London churches and in a large number of the chapels of different denominations late services were held on the last day of the old year, commencing a little before midnight, but in some cases the usual services were discontinued owing to the disturbances which had been created in previous years by disorderly and intoxicated persons. The departure of the old year was generally observed in the East-end of London, and parties of singers went from place to place rendering, in various styles, carols, anthems, and other pieces appropriate to the occasion. In the Wesleyan chapels the services were general, and large congregations assembled. At many of the chapels the hymn commencing

Come let us anew our journey pursue,  
was sung as soon as the midnight had struck.

**"THE WEEK OF PRAYER."**—Under the auspices of the Evangelical Alliance, special and united devotional services, to be continued throughout the week, were commenced on Monday morning at Willis's Rooms, St. James's, and at the London Tavern, Bishopsgate-street. The Council of the Alliance have, as usual, issued a circular addressed to Christians of all nations, inviting them to observe the first week in the New Year for united supplication. The Rev. R. C. Billing (vicar of Holy Trinity, Islington), presided at the West-end meeting in the morning. The subject selected for the prayers of those assembled was, "Thanksgiving and Confession—a Retrospect of the Year." The chairman and several other ministers addressed the meeting, which was numerously attended. The City meeting at the London Tavern was held under presidency of Mr. Pattison, at one o'clock, in order to suit the convenience of persons engaged in business. The Rev. J. P. Chown (minister of Bloomsbury Chapel) delivered an address, and observed that one great power of evil by which the Church of Christ was stultified was the belief of some persons that God's work was to be done by anything less than the consecrated, divinely ordained ministry of all who professed Christianity. The assembly had met together as a union of the different parts of the Church of Christ, and had met in concert with praying people all over the world. Meetings will be held each evening of the week (except Friday) at St. James's Hall. The subjects selected by the Alliance as suitable for exhortation and intercession on the successive days of the meetings are—Prayers for the Church of Christ; for families; for rulers, magistrates, and statesmen; for foreign missions; and for all nations.

Many of our readers will, doubtless, remember the visit to England, some three or four years ago, of "Chang," the Chinese giant. He has recently been received into the Baptist Church at Shanghai, where he is now living with his English wife. It may be known that Chang's height is 7ft. 8in.; but his sister is eight inches taller than himself, and the whole family—father, mother, and four brothers—rival him in height.

**MANCHESTER CONGREGATIONAL BOARD AND THE NEW FUGITIVE SLAVE CIRCULAR.**—At their monthly meeting, held on the 3rd inst., the president, Rev. A. Clarke, in the chair, it was unanimously resolved:—That this Board again protests against the action of the Admiralty in respect to the Fugitive Slave Circular just published, on the ground that—1. The British public have received no definite information which might seem to justify such action and render it other than gratuitous. 2. No opportunity has been given for the expression of the opinion of the people in Parliament. 3. Though modified in unimportant points, the circular retains that which in the former one roused the indignation of the country—viz., the destruction of the hope of the fugitive, and the practical refusal of the shelter of the British flag to the slave.



## Correspondence.

## DISESTABLISHMENT.

To the Editor of the Nonconformist.

SIR,—Will you allow me a little space in your columns in which to comment upon the kind-hearted Dean of Westminster's letter? I have read it hitherto only in the excellent digest given in the *Pall Mall Gazette*.

Dean Stanley deprecates disestablishment as likely to impair the cause of civil and religious liberty by narrowing the limits of religious thought and expression. But I would ask your readers if that great cause suffers much wrong in the United States by reason of there being no church there established. On the contrary, where does freedom flourish more abundantly? Where is there greater liberty both of opinion and of speech? He is also afraid of our noble cathedrals and churches falling into the hands of Romanists: but has this evil result followed upon disestablishment in Ireland? Certainly not. Why, then, should it follow in England, where the Romanists are less numerous and influential than in Ireland? No doubt disestablishment would render the Church, disestablished, a body more compact and less broad in limit of thought. Therein the dean and I are agreed; but would religion be injured thereby? Is not the union of so many, utterly opposed to each other in opinion and in theological views, in one Church body injurious to religion, and so prejudicial to the highest interests, moral and spiritual, of this great country? To any deeply reasoning mind this would be evident. The nation is becoming puzzled. The cry of Pilate, "What is truth?" is rising; doubt and uncertainty prevail; faith decreases. No heathen nation, like the tribes of our Indian Empire, can be sure what is Christianity, when warring systems are presented clothed in one garb of the British National Establishment. On these, and many similar grounds, it is very difficult to meet the Nonconformist argument in favour of disestablishment. The nation is being divided. It is losing its strength with its faith. The favour of God is not conspicuous as in the days of Trafalgar and Waterloo. *Something must be done*, or we shall suffer from the resting of the frown of Providence upon our once highly favoured land. The question is, What ought to be done? Now, I will freely admit that I was educated as an Establishmentarian, and that I am still in favour of a reformed Establishment. I should like to see the Church laity and clergy in each diocese elect their own bishop, subject simply to a veto on the part of the Crown. I should like to see the nation buy up the Church lands and tithes, and rearrange the method of payment, distributing their salaries to the clergy in the proportion of their real labour and diligence. But I entertain fear of the upper classes, especially of the women, in the event of disestablishment, lest too many should then prefer Rome. I like, also, to pledge my King, at the price of his crown, to a Protestant Church, which, at least, is so in profession. All these and other results of an Establishment seem to me to be highly beneficial. But then, the Protestantism of the Church must be carefully maintained. We must have no secret introduction of the "Jezabel" system of Babylon. And our bishops must understand, for the future, that *truly Protestant* clergymen, not Papists, showing faintly their treasonable colours, must be preferred. In former times (and too much, I fear, it may be so even now) the bishops have hated Evangelical men and religion, and Prime Ministers and Chancellors have avoided them; and, but for Nonconformity, true religion would have forsaken this country.

I may mention one family as an instance in point. The head was an eminent Divine, beloved and honoured by hundreds of thousands, and known personally to more than one minister of State, but he was always passed by because he was an Evangelical. The son, who built churches and schools, and possessed ability, was passed by as an Evangelical. Of three sons-in-law, all excellent men, also in holy orders, all were passed by because they were Evangelical. And this is a *sample* case only, which might be multiplied a hundredfold. Evangelical religion has been, and too much is, a bar to promotion in the Church.

Now, if the Establishment does not intend to provoke the unmitigated hatred of the nation at large, it must, in the persons of its chief officers, cease to pass by too often the best men within its pale. The rulers in Church and State show very little sense in exercising their prejudices, and leaving in country villages and obscure positions or curacies, such pious men, who are often, also, men of the highest practical ability.

If the Church goes on as she is Dean Stanley may rest assured that ten years will see her both disestablished and also fallen and broken to pieces. The country will endure such conduct no longer.

But, for myself, I will add only that I desire sincerely her repentance and amendment of life, not her destruction.

A DESCENDANT OF TWO ARCHBISHOPS  
AND THREE BISHOPS,

## SPIRITUALISM.

To the Editor of the Nonconformist.

SIR,—I do not imagine that there can be much pleasure or profit to your readers in perusing unauthoritative declarations of opinion about the opinions of Spiritualists, or of any other class of persons. I was therefore rather puzzled to account for the appearance of "Auxiliary's" letter in your last issue. Surely you know, as well as most other educated men, that the belief which he attributes to Spiritualists may or may not be held by them, but have nothing whatever to do with Spiritualism as such. When your correspondent says that Spiritualists have no central object of worship—that they worship only invisible beings standing on much the same level as themselves—that they look with a sort of patronising contempt on the Bible as a bundle of old tracts of no special authority—that they repudiate Christ as the Divine Man and the world's Saviour—he is really talking such simple, undiluted moonshine that it is a wonder that any sane man can be brought to believe and publish anything half so puerile. Many a certificate of lunacy has been signed on far less conclusive evidence.

The matter lies in a nutshell. The essential ground of Spiritualism—maintained not as a dogma or a speculation but as a scientific fact—is the belief that the spirit lives after it has left the body, and that under certain partly understood and partly unexplained conditions those who have left the body can in various ways manifest themselves to those who are still in the flesh, so that communication is possible between visible and invisible immortals. Surely that is not a matter for crazy, hysterical imputations of atheism, fetishism, and devil-worship, and all the other evils with which "Auxiliary" heaps upon the innocent victims of his senseless denunciations. Spiritualists are of all shades of religious opinion—from the most orthodox type of Evangelicalism to the most wild and fanatical shapes of fantastic Nationalism which home-made creed construction can produce. But in all cases the religious (or irreligious) creed depends upon the man himself, his life, his character, his training, associations, traditions, tendencies, and all other influences which belong to the recognised psychology of religion, and not upon Spiritualism. All this could be easily ascertained by any candid and competent investigator, and the critic who can heap up such a monstrous jumble of sulphurous and lunatic fancies as "Auxiliary" fastens upon spiritualism has mistaken his vocation; he is more fitted to weigh figs than creeds.

Your correspondent refers, among other authorities, to Mr. Burns and his paper the *Medium*. Let me assure him that Mr. Burns is not what he impudently professes to be, the representative and expositor of English Spiritualism. On the contrary, he is an offence and a hindrance to it, and nearly all Christian Spiritualists are heartily sick of the rowdiness, vulgarity, and profanity of that publication.

I am sorry to occupy your space with these explanations, but it seems a matter, not only of fair play but of good manners, that the accusations of "Auxiliary" should not pass uncontradicted.

I am, Sir, yours very truly,

R. M. T.

[We may here give an explanation which we intended to have given last week, but were prevented, as to the publication of the letter referred to. We inserted it with great reluctance. Though signed "Auxiliary," it emanated from a body fully representing the views of Swedenborgians, who considered themselves aggrieved by some remarks in the article published in our columns, and entitled to a hearing; and the delay in sending it to us was set down to the necessity of a thorough examination of the system it condemned. Having now given the reply of "R. M. T.," we can admit no further controversy on the subject.—ED. *Noncon.*]

EAST ABERDEENSHIRE.—A WARNING TO  
LIBERAL CANDIDATES.

To the Editor of the Nonconformist.

SIR,—In addition to the reasons of the Liberal candidate's failure in East Aberdeenshire, which you quote from the *Aberdeen Free Press*, there is another mentioned by the *Edinburgh Daily Review*, which, from my knowledge of the North, I can suppose to have been the most potent of all. The latter paper says:—"The defections on that score [the candidate's creed] were rendered vastly more numerous than they would have been by his declaration, in response to a persistent interrogation, that he would support the opening of museums and other places of amusement on Sabbath. The reply was fatal. It shut the mouths of many friends. From that moment a large contingent of the electors, who had overcome prior scruples, felt it imperative either to vote against him or to stay at home. Could the facts be ascertained, we have little doubt that while it would be found the Established Church ministers polled in the mass for General Gordon, there is scarcely one belonging to the Free or United Presbyterian Churches who delivered his vote for Mr. Hope." Now, this may be regarded as a very illiberal procedure. But, let me add, that the Nonconformists of the Tower Hamlets resolved, prior to the last election, to support no candidate who should support the opening of museums and such places on Sunday; and I believe this is a resolution to which they will adhere in the future. We have already been called all manner of bad names for the position we have assumed; but

we are not ashamed of it, and will not depart from it.

Yours truly,

JOHN KENNEDY.

Stepney, Dec. 31, 1875.

WORKING OF THE EDUCATION ACT.—  
WRENTHAM BRITISH SCHOOL.

To the Editor of the Nonconformist.

SIR,—For some time past an uneasy suspicion has been growing among Nonconformists and the advanced section of the Liberal party generally, that the Education Department in London was working the Education Act, wherever it was found possible to do so, in favour of denominational education, as against board schools. I am not able myself to judge how far this suspicion may be founded on fact; but the statement of which I enclose you a copy for publication, and which has been put into my hand by the Rev. John Browne, of Wrentham, in Suffolk, goes very far to afford a *prima facie* ground for considerable distrust of the Department.

Your readers will see that, according to Mr. Browne's statement, not only was obstacle after obstacle thrown in the way of the formation of a school board at Wrentham by the Department in London; but that after a school board had been duly elected for the parish, their lordships have taken from September 6th, this year, up to the present time, to consider whether they shall approve, or not, of the terms of the transfer to the board of the British School in Wrentham.

The object of this delay is, I fear, unmistakable; and unless some of our wealthy men come to the help of Mr. Browne, it will become impossible for him to continue carrying on the British School at his own cost. For the last three years and a half Mr. Browne has done so, at a total cost of 160*l.* 12*s.*, after deducting the Government grant and the school pence. Of this the first year's cost was met by Dr. Mellor's appeal to the Congregational Union in London in May 1874; but with that exception Mr. Browne has received no outside help whatsoever, and up to October last was about 100*l.* out of pocket as the result of the struggle, first with local antagonists, and now with the Department. Since October 1 the cost of the maintenance of the school, more than a pound a week, has still continued to fall on Mr. Browne, simply because the School Board at Wrentham cannot obtain from the Government any intimation as to whether they sanction the terms of the proposed transfer or not. The trustees of the British School are willing, the School Board is willing, but the Department is silent.

Under these exceptional circumstances I venture to appeal to your readers and to the friends of undenominational education to aid Mr. Browne in his struggle at Wrentham. It is not fair that a minister of a small country church, and with a very limited income, should be left to fight a battle of national importance at his own expense, and at a ruinous cost to himself. I can only say that if any of your readers feel able to contribute to reimburse Mr. Browne for what he is already out of pocket by this contest—now more than 100*l.*—I shall be very glad to receive their contributions, and to acknowledge them in your columns.

I am, Sir, your faithful servant,

GEORGE S. BARRETT.

Thorpe Hamlet, Norwich, Dec. 29, 1875.

## WRENTHAM BRITISH SCHOOL.

1871-2.—There were two schools in Wrentham, National and British. In May, 1871, a parish meeting was held at which it was arranged that both schools should be carried on voluntarily, so as to avoid the necessity of having a legal board, and a voluntary board was elected to carry out the plan and provide the funds.

N.B.—This was suggested by the steward of Sir E. Gooch and Mr. Goodwyn, the largest occupier in the neighbourhood. They asked me to fall in with the arrangement, which I did.

The board resolved to act in all respects as a legal board, and directed a voluntary rate to be collected for the first year, to be equally divided between the two schools.

N.B.—The British School had two-thirds of the children, and I said I should be satisfied with 30*l.* leaving the balance of 40*l.* for the National, and so the money was divided.

In order to provide sufficient accommodation I added a room to the B.S. at a cost of 150*l.* 50*s.* was provided by Government, the remaining 100*l.* I procured, so that this room did not cost the parish a shilling.

1872-3.—At the end of the first year it was found that two persons principally objected to a rate, the clergyman and Mr. V—, consequently it was resolved that the schools should be carried on as before; but the cost was to be met by voluntary contributions, the board and the principal occupiers promising adequately to contribute.

N.B.—Meanwhile, Sir E. Gooch and Mr. Goodwyn died; but the agent of Sir F. Gooch, on behalf of Sir Francis, promised a liberal contribution.

About September, 1873, I called the board together—as the second year was more than up—and asked for means to be taken to collect the money, as the inspector was coming, and I must be prepared with the balance-sheet. They met three times and did nothing, thus throwing the whole cost for the year which had expired upon me, 50*l.*

N.B.—This they did because I had sympathised with the labourers. They would not pay for what had been done at their request. I stated these facts in London, and this year's cost was given me in answer to Dr. Mellor's appeal, and through Mr. Barrett, in May, 1874.



1873-4.—The third year was somewhat advanced, and I had already paid all expenses for six months before I knew that the board would repudiate the arrangement made. I found that a private meeting had been held at the rectory, at which it was resolved only to support the National School. The parish was not consulted, the wishes of the parents were ignored, and though we by that time had four-fifths of the children, it was determined to afford us no aid.

I was thus saddled with another year's expenditure, one-half of which I had already paid, and I could not dismiss the teachers without notice, neither could I close at once, or I should have lost in addition the Government grant for the year. I was obliged, therefore, to go on, and the cost to me for this year was 50*l*.

1874-5.—When I found what was intended I wrote to the Department, stating generally that the voluntary arrangement had fallen through, and asked for advice. They stated that if we resolved to close our school they would issue notices for the formation of a school board. I called the voluntary board together to ask if I should do so. Only three out of the twelve came, and they said they did not see what else I could do. I accordingly sent notice that we should close at the end of the school year (October, 1874).

When the final notice came I found that instead of ordering a school board, as they promised, the Department gave the other party a period of six months to provide necessary accommodation—if they should do so the Department would not order a board—but if they should not do so then a board would be formed.

This was quite a different state of things from what I had been led to expect: I knew that the other party would build in order to extinguish us and to compel all the children to go to the National School.

I made a representation to the Department to this effect, and they said we might withdraw our resolution to close. I felt that at any risk I must do so, and did it. This involved me in the cost of keeping the school open another year.

I then took the necessary steps to call a parish meeting to propose a resolution in favour of a school board. This was in October, 1874.

The resolution was carried, but the Department would not take any action upon it till the Church people had built their school, and then not unless we got up another requisition and carried another resolution. This we did—a poll was demanded, and we carried our point by 95 to 64, April, 1875. Then the Department delayed three months, and at length issued the order for a board, to be elected July 29, 1875. This they did under the mistaken apprehension that the British School was closed; and they intimated that all we could do under these circumstances would be to enforce attendance at school, i.e., as they supposed, at the National School. But we had not closed the British School, and were therefore in a position to offer it to the board, which we did as soon as the board was constituted—August 19, 1875. The board accepted the offer. The conditions of transfer were duly set forth in the form supplied by the Department; and now all that was required was the consent of the Department to the terms of arrangement. They informed us by circular that on July 17, 1871, the Lords of the Committee of Council resolved that this rule "shall be observed"—"In considering whether any proposed arrangement should be approved, the Department will confine their attention to ascertaining that the terms of such arrangement are, in their opinion, proper and reasonable, and the approval expressed in any case will be limited accordingly."

The terms have been before their lordships since Sept. 6, and they refuse to approve or disapprove. So we are completely at a stand. Letters to them on the subject are neither acknowledged nor answered.

They appear now to be wearying us out by inaction, so compelling us to close that the Church party may have all the education of the neighbourhood in their hands.

Everything in this case has hinged upon our keeping the British Schools open, and we must do so till the Department can be induced to move.

The cost to me for the year October, 1874—October, 1875, was about 50*l*., and from Oct. 1 to the present time about 1*l*. per week.

JOHN BROWNE.

Wrentham, Dec. 30, 1875.

## THE STILA OF MESA, KING OF MOAB (MOABITE STONE) AT THE LOUVRE.

(Translated from the *Journal de Genève*.)

At a late meeting of the Academy of Inscriptions and Belles Lettres, M. Ravaisson announced that the great Hebrew inscription discovered at Dhiban, in 1870, by M. Clermont-Ganneau, has been nearly reconstructed, and can now be seen and studied in the hall of the Musée Judaique, at the Louvre.

This famous Stone of Mesa is placed in the middle of the hall, on a pedestal which raises it to the level of the eye; on the left, in a frame, is the first rough copy, on paper, which M. Ganneau obtained; and on the right, fixed on glass, and therefore transparent, the first impression, torn in several places, which his messengers took, and which, notwithstanding its imperfections, has been so useful in restoring the text. The stone itself is a block of basalt, forty inches high, about twelve thick, having the form of an upright tombstone—the traditional form of the tables of the Decalogue. The text is composed of thirty-four lines, in small characters, close together, and not deeply cut. The words are separated by points, and phrases cut into verses, like our Biblical ones, by vertical bars, which renders the interpretation easier and more certain. Also, the characters employed are "Phœnician archaic." We have here the most ancient alphabetical text in history.

The contemplation of this antique stone produced a singular emotion, when we think of the perils it has escaped, how nearly it was lost at the very moment when its value was discovered. The country of Moab, inhabited by savage and plundering Bedouin tribes, was long unexplored; only in the present century, have a few travellers visited it,

and published their researches. It appears that the missionary Klein, in 1868, had seen the famous stone at Dhiban, the ancient Dibon; he, on his return, notified his observations to the Prussian Consul at Jerusalem, but does not seem to have suspected the importance of the inscription. M. Clermont-Ganneau, attaché to the French Consulate at Jerusalem, had, by another channel, come to know of its existence a short time before. Arabs had related to him that on the other side of the Dead Sea there existed a great black stone covered with characters which no one could read. He even received from an Arab an ill-made copy of some lines of the inscription. This he recognised as the ancient Phœnician, and resolved, at any price, to obtain an impression (*estampage*) of such a precious monument.

He chose an intelligent young Arab, Jacom Caravacca, whom he taught how to take an impression, and sent him, with two others, to Dhiban. With difficulty they obtained permission to take the impression, for the Bedouins, who attached superstitious virtues to the stone, feared lest this operation should cause its virtues to be lost. A quarrel arose. Caravacca received a wound in the leg. The impression would have been lost, but for the presence of mind of one of his companions, who, in the midst of the *melee*, jumped into the hole where the stone lay, tore the yet damp paper off it, hid the fragments in his burnous, leapt on his horse, and galloped off to join his companions, already in full flight. Thus M. Ganneau had his impression (that at the side of the stone), but in what a state—the paper torn, and crumpled in drying, the characters almost effaced! He resolved to procure the stone. A Sheikh agreed for 400 medjedies to bring it to Jerusalem. The sum was large, and M. Ganneau, who had advanced the half in gold napoleons, despaired of seeing either the stone or the Bedouin, when the Sheikh came back to repay the money, saying that the natives had broken it to pieces. This was true. These people, fearing to lose their fetish, had heated it in a large fire, then thrown cold water over it. The pieces had been distributed as talismans.

M. Ganneau gave up in despair, when another Arab brought him an impression of the two largest fragments. With this, and his first impression, he drew up his first description, sent to Count Vogué, in January, 1871, which made the discovery known in Europe. Then, by much negotiation, he obtained piece by piece, about three-fourths of the stone. With the impression as a guide, he has put it carefully together; has filled the blank spaces with blackened plaster, on which have been traced the missing characters. It is thus that we now see, in its original form, the Stone of Mesa, whose story is told in 2 Kings iii. 4.

The Bible narrative terminates thus:—"There was great indignation against Israel, and they departed from him, and returned every man to his own land." It is difficult to explain the retreat of the allied army by the horror inspired by the human sacrifice; it seems as if the campaign, which had commenced under sombre auspices (2 Kings iii. 10), had ended ill for the invaders. In his turn Mesa pursued them, and from this time dates the independence of Moab. Well, at this point of the history of Israel, the inscription discovered by M. Ganneau comes in, in complete accord. It may be called a chapter of the same book, written in the same style; only from the standpoint and in the interest of Moab. The date is certain, may be marked in the reign of Joram, son of Uhab, who ascended the throne 896 B.C. This is M. Ganneau's translation;—

I Mesa, son of Chamogad the Dibonite | My father reigned thirty years over Moab, and I reign after my father | and I built this temple to Chemos in Qasha (the Acropolis of Dibon) sanctuary of safety, for he has saved me from all aggressors, and caused me to triumph over my enemies.

Omri was King of Israel, and oppressed Moab a long time, because Chemos was angry | his son succeeded, and he also said, "I will oppress Moab." | In my days I said I . . . and will visit him and his house" | and Israel was ruined, ruined for ever. Omri had seized the land of Medeba | and he remained there . . . his son Ahab lived forty years, and Chemos destroyed him in my time |

Then I built Baal Mesa, and Kirithaim | and the men of Gad had lived in Ataroth long time, and the King of Israel had built for them the town of Ataroth | I attacked the town and took it | and I killed all the inhabitants as a spectacle to Chemos, and Moab | and I carried thence the *Ariel of David* (?) and threw it on the earth before Chemos at Zerith | and I carried away the men of Saron and Maharoth.

And Chemos said—Go, take Nebo from Israel | I went by night and fought against it from dawn to noon | and took it, and slew all, seven thousand men | and the women and girls, for I consecrated them to Astar Chemos; and I carried away the vases of Jehova, and cast them on the earth before Chemos |

And the King of Israel had built Jahas and he lived there during the war against me | and Chemos chased him from before his face: I took from Moab two hundred men in all | and I commanded them to go to Jahas and I took it to annex it to Dibon | I built Qasha the wall of the forest and the wall of . . . | I built its gates and its towers | I built the palace of the king, and the prisons of . . . in the midst of the town and there was no well in the town, in Qasha, and I said to the people, "Let each of you make a well in his house" | and I dug the ditches for Qasha, to Israel |

I built Arce, and made the road of Arnoa | I built Beth hamoth, which was destroyed. I built Bosor, which is strong? . . . At Dibon military chiefs, for all Dibon had submitted | and I filled . . . the towns which I added to the land (of

Moab) | I built . . . Both Diblathaim and Beth-Baal-Meon; and I raised there the . . . of the earth | and Horonaim, where dwelt . . . | Chamos said to me: Go down and fight against Horonaim . . . Chamos, in my days . . . the year . . .

The last lines, it will be seen, have especially suffered. It is probable that it concluded by the number of the year of Mesa's reign, when the stone was engraved.

These gaps are to be regretted, on account of the loss to the chronological order of the events recorded, but the general conclusions to be drawn from this discovery are not the less evident and decisive.

First, the authority of the Bible narratives, and especially those of the Books of the Kings, receives an unhopd-for confirmation. The synchronism of the events is certain.

When the national point of view, in the recital of the acts of the Kings of Israel and Judah, is taken into account, one cannot doubt that this history is authentic.

We notice, too, the mention of Jehovah, the God of Israel. We there find the famous tetragram, "J. H. W. H.," which indicates Jaueh, written and read without the mystic reticence which later forbade its being pronounced. It is, therefore, not doubtful that the reserve afterwards used with respect to the Sacred Name, was a superstition of later date, unknown in the times of Elijah and his co-temporaries.

Not less interesting are the revelations of the stone about Chemos, the god of the Moabites. Every one must remark the singular analogy between the religion of Moab and that of Israel. Like Jehovah, and doubtless by the mouth of priests and prophets, Chemos addresses his commands and his promises to Mesa and his people. The Rabbins have preserved a tradition, according to which Chemos was adored under the form of a black stone. Is this the reason that the stone chosen by Mesa is black also? In this analogy, however, an important difference exists, the moral character, eminent in Jehovah, absent in Chemos. The idea of the one God is visible, even when reduced to the rank of a national deity, and, in fact, Chemos has long since disappeared, while Jehovah is transfigured; till he becomes, without ceasing to be himself, the God of the Gospel, the Father of Jesus Christ, the God of Humanity.

From the paleographic and linguistic point of view, the importance of this monument is not less. The text is pale Hebrew, with some peculiarities which stamp its origin. It is the Hebrew spoken in Moab, inclining towards the Arabic and Aramean; and we may say, with M. Ganneau, that this Moabite inscription, with its alphabet, punctuation, orthography, phonetic laws, syntax, and vocabulary, gives us an exact idea of the aspect of a Bible page at the same epoch. What an invaluable document for the student of Scripture? The most ancient Phœnician text known was the inscription on the sarcophagus of Echnonassar (at the Louvre) of the fifth century before Christ. With this stone we ascend four centuries higher. It is the same alphabet, but with a more archaic character. Thus the hypothesis of M. de Vogué, that the Phœnician alphabet was in use in all the Semitic East, from the tenth century before Christ, is confirmed. The clearness and regularity of the character on the Stone of Mesa lead us to think that this writing had long been known and practised.

Finally, when we take the Phœnician alphabet at this early date, we see whence all the others have been derived. They are only successive transformations. The resemblance is striking, for example, between the letters of the Moabite Stone, and the archaic letters of the Greek inscriptions. There is the same form, turned in the opposite direction. The Orientals wrote from right to left, while the Greeks wrote from left to right. We have said enough to make our readers understand the inestimable price of the monument which the Museum of the Louvre has acquired. We shall stop. But M. Ganneau's discovery has had consequences so singular, so *phylantropes*, that we may return to the subject.

A. S.

## PANIC LEGISLATION AT HAND.

(Communicated.)

The Parliamentary Session of 1876 promises to be one of military panic legislation. For months past, the Duke of Cambridge has been "stumping" about at public banquets and elsewhere, proclaiming that more money—still more money—much more money, must positively be voted for the army, although the British taxpayers already raise fifteen millions a year for this purpose, which is the precise amount on which the German Empire maintains its vast military forces; whilst France supports her legions for a little more, or about twenty millions. But, then, in Germany and France, the money granted for defence is not mainly devoted to supporting hundreds of sinecure generals and thousands of subordinate needless officers, as in this country. Mr. John Holms, M.P. (who is to our military abuses what Mr. Plimsoll is to the "rotten ship" question) declares, as a competent authority, that money enough is already granted by the nation for an efficient army, if there was only an able and economic administration of it. (England already pays £100 per annum for each soldier, on an average).

But so fearfully bad is the behaviour of the army (under the Duke of Cambridge as chief manager, be



it observed) that, during the past four years, the proportion of deserters in the army and militia has amounted to the astounding number of 63,780! At Woolwich, it was announced (December 7, 1875) that "the prisoners charged at the police-court with desertion are about equal in number with the recruits sworn in!" And yet it is this very Commander-in-Chief, under whom things are allowed to reach this pass, who goes shouting round the land—"Our gallant troops are being starved for want of money." But he does not confess that the sinecurists, the pensioners and the blunderers, are swallowing up as much as supports the great army of Germany which he so much envies.

And independently of all this, there surely never was a time, in modern British history, when panic legislation was less called for. France has received a quietus for many a year; and when she does seize the sword, it will be to attack Germany and wrench back her lost provinces. Germany herself has to maintain too vigilantly her "watch on the Rhine" (and on the Vistula also) to have any opportunity for an invasion of distant England. Holland, Belgium, Spain, and Portugal are either too small, too friendly, or too much bound to home affairs, to go to war with us. Russia may, indeed, possibly take Turkey (that nest of all moral and financial rottenness), but this event, so far from calling for a war by England, would greatly increase the probabilities of peace between the two nations. For it follows that if Russia gets Turkey she will, for many a long year thereafter, have her hands too full to allow of her pushing further forward into Central Asia, or agitating dangers to India in that direction. Poor Austria has as much as ever she can do to hold her own complex and diversely constituted empire in unity.

Then, things being so, whatever is there for England to be afraid of? And how immeasurably absurd and untimely is the panic call for legislation now raised!

But it is raised so loudly, and repeated so persistently by the military chiefs, and by their "claqueurs," always ready to work the press when more pay and promotion are likely to be forthcoming in consequence—and it has so infected even the sober heads of leading statesmen, such as Lord Salisbury and Mr. Hardy—that it is now certain that the Government, with a majority to back it up, will bring forward alarmist measures for adoption in the ensuing session.

And it is not likely that these will be limited to the army. For the navy is under a Minister (Mr. Ward Hunt) whose administration has been no more successful than the Duke of Cambridge, with his scores of thousands of deserters. Costly ironclads, standing in half a million a piece to the taxpayers, cannot, of course, desert; but if blunderingly managed, they can sink each other, like the Iron Duke running down the Vanguard. So that, as *Punch* puts it, the motto for the navy under Mr. Hunt's regime has become "One down—t'other come on!" The same Minister, by the way, is responsible for the loss-producing purchase of the national telegraphs by Government, at a high rate, and without the necessary proviso (which common sense would have dictated) that henceforth the Government should have a monopoly of telegraphic service, as it has of the profitable letter-carrying business.

Yet it is under such maladministration as all this—and by the very chief maladministrators themselves—and at a time when a war with any Continental Power (unless sought for on our part) is more of an impossibility than at any period for 500 years past—it is now, of all occasions, that the burdened tax-payers are called upon to squander more millions in the bottomless gulf of War Office and Admiralty extravagance!

The Duke of Cambridge has had the hardihood to exclaim—"I am not at all clear that the militia service is not one in which, to a certain extent, conscription, or in other terms the ballot, ought not, at once, to be employed. At the moment, it is the law of the land, and only suspended!" Even the Marquis of Salisbury (wise Minister though he is, as to Indian matters) seems to have been rendered so nervous by these noisy panic cries, that he also has intimated that "that terrible blood-tax of conscription," so thoroughly un-English as it is, can only be obviated by heavy additional burdens upon the merchant and the taxpayer—at the very period when British exports are falling off; when the great iron trade is almost paralysed; when coal and other mineral industries are similarly depressed; and when foreign competition is increasingly weighing upon the commercial and labouring classes, to their loss and suffering.

The present juncture is, therefore, one of great importance to the people of this country. It is not probable that any efforts, that can now be made, will wholly obviate the parliamentary success of the panic-mongers, powerful as they are with the Government and the Press. But still, something considerable may be done to lessen the mischief, if the working classes (the habitual "fool for cannon" when war does break out) and the middle classes, upon whom the pinch of taxation mainly falls, bestir themselves promptly to influence, at least in degree, their Parliamentary representatives, who, for the most part, belong to ranks in life largely interested in increasing the expenditure on armaments, and intimately allied with those who always obtain the chief share of the honours and emoluments, with the least proportion of the perils of warfare.

But to early panic legislation, in some form, it appears that the country is certainly doomed.

#### FOREIGN MISCELLANY.

The seven rattlesnakes of the Jardin des Plantes in Paris have all died of cold this winter.

The Methodists claim that they have in their Sunday-schools in Salt Lake City eight hundred Mormon children.

M. de Lesseps, it is said, has concluded a treaty between the Khedive and an Anglo-French Syndicate for the loan of two million francs on the security of the founder's shares in the Suez Canal.

New Year's congratulations were offered to the King of Italy on Saturday at the customary grand reception given by His Majesty to the Ministers, the Presidents of the Chambers, the generals of the army, and the members of the municipality.

The *Journal de Genève* contradicts a rumour that Father Hyacinthe contemplated a visit to America. He has been pressed to deliver religious addresses there; but is not able to comply this winter, and will give a series of lectures at Lausanne.

Sir Richard Temple proposes to hold a famine durbar at Bankipore, at which all those who distinguished themselves during the recent famine will receive the further honour of presentation to His Royal Highness the Prince of Wales.

Throughout the United States there were great midnight rejoicings on the New Year's Eve, in celebration of the incoming centennial year of American Independence. All over the country there were processions and illuminations, and salutes were fired.

The American papers contain an account of the "Order of American Union," the object of which is the disfranchisement of Roman Catholics throughout the United States and their exclusion from office. An assertion has been made (probably without foundation) that President Grant has joined the order.

In the speech from the throne at the opening of the Portuguese Cortes, on Sunday, the King, after referring to the friendly relations maintained with foreign Powers—and especially to the happy termination of the Delagoa Bay arbitration—announced that the prosperity of the country was such as to enable the Government to dispense with the imposition of any new taxes.

Replying to an address delivered by Field-Marshal von Wrangel, at the New Year's reception given to the generals of the army, the Emperor William said that, with health and strength preserved to him, he did not anticipate becoming tired of the fulfilment of his duties. He added that he was proud of the assurances then given him of their support in the future as in the past.

By a royal decree published at Madrid on the 1st inst. the Cortes are convoked for the 15th of February, the deputies and senators, on that occasion only, to be elected by universal suffrage. The elections are to commence on the 20th inst., provision being made for their being duly carried out in those parts of the country which are occupied by the Carlists.

Advices from Central Asia, received at St. Petersburg on Saturday last, indicate an active renewal of hostilities on the part of the insurgent tribes. Precautionary measures have been taken at Namangan to put down any attempt at insurrection; and by the end of the present month a considerable force will be directed against the belligerent tribes, who are expected to offer strenuous resistance.

**THE FALL OF A SCHOOL FLOOR IN SWITZERLAND.**—The following details concerning the sad catastrophe at the village of Hellikon are given by *Galignani's Messenger*:—"On Saturday evening, according to the traditional custom, the children had been invited with their parents to the Christmas feast. A small fir tree, hung with various coloured candles, toys, sweetmeats, books, &c., purchased by subscription, had been set up in the large room of the school-house. It was nearly seven in the evening, and the village schoolmaster, with the wife of the mayor, had just terminated the lighting up of the tree. The lady, with a child in her arms, was about to open the door to the impatient crowd, assembled on the landing and staircase outside, when a fearful cracking noise was heard, and the whole of the second floor of the building gave way, and Christmas tree, forms, desks, parents and children, were all precipitated down to the storey beneath, which in its turn sunk beneath the weight, and in a moment all the interior of the house was a heap of stones, rafters, walls, and plaster, from beneath which were proceeding the screams and groans of more than a hundred persons. A fourth part of the inhabitants of the village were in the school at the moment of the accident. The alarm was given, and messengers or telegraphic despatches were sent to all the neighbouring localities, and during the night several medical men arrived, but their aid was of little avail, for most of the sufferers were seriously injured. The bodies of fifty-seven children were taken from the ruins with those of two men and fifteen women; thirty-six others were hurt, some mortally. The scene of desolation among the inhabitants was heartrending. In some cases entire families have perished, in others only the infants or aged relatives are left. The schoolmaster and the wife of the mayor, wife the child she had in her arms, were alone entirely preserved, they remaining on the upper wall. Twenty-eight of the victims were buried on Wednesday, the inhabitants of all the surrounding villages attending. The scene was a most melancholy one. The cause of the catastrophe was the negligent construction of the house, the rafters having been simply laid on the walls. The

edifice had been erected eight years ago, but the staircase had only just been repaired. The inhabitants, on hearing the alarm bell, supposed that a fire had taken place. One boy, named Haaler, had succeeded in clinging to a projection of the wall, and finding the bell-rope within his reach, had pulled it with all his might. The last bodies were not recovered from the ruins before ten o'clock at night. A workman named Schmid, knowing that his family were in the school at the moment of the accident, worked with untiring energy. He withdrew successively seven corpses, then those of his wife and two daughters. A man named Wagner had four children killed. About thirty families have been the most sorely tried; but there is reason to fear that those will not be the last, as many of the other sufferers are in a critical state."

#### Epitome of News.

The Queen, Princess Beatrice, and the Marquis of Lorne attended Divine service at Osborne on Sunday. The Rev. George Prothero officiated. On New Year's Eve, the children of the Whippendham School sang carols and glees before Her Majesty and the royal family at Osborne, under the direction of Mr. Thomas, the schoolmaster. On Saturday evening Her Majesty, accompanied by Princess Louise, Princess Beatrice, and the Marquis of Lorne, presented New Year's gifts to the upper and under servants of the household, in the steward's room and servants' hall, where Christmas trees were prepared.

The Queen's New Year's gifts were distributed on Saturday morning, in the Riding School at Windsor, to the poor of the parishes of St. John's, Holy Trinity, and Clewer. There were about seven hundred recipients of Her Majesty's bounty.

On New Year's Day the Princess of Wales joined in the court festivities at Copenhagen.

The Princess Louise, accompanied by the Princess Beatrice and the Marquis of Lorne, formally opened the Ryde School of Art on Thursday. An address to the Princess from the Corporation was read by the Mayor.

The *Pall Mall Gazette* is informed that Lord Northbrook returns to England in April, and that Lord Lytton has been appointed Viceroy of India.

It is announced that Miss Bauer and Mdlle. Noréle, who were formerly governesses to the younger princesses, are appointed "lectrices" (readers?) to the Queen and Princess Beatrice.

Mr. Gladstone completed his sixty-sixth year on Thursday, having been born at Liverpool on the 29th December, 1809. Mr. Disraeli was seventy on Friday.

The statement that Mr. Gladstone has resigned his membership of the Reform Club is (says the *Observer*) correct. Mr. Gladstone was elected a member by a special resolution of the committee, and not by ballot in the ordinary course. The notice of resignation was received by the committee on the 30th ult., and the reason assigned was that, as Mr. Gladstone intends to reside to a very great extent in the country, a London club is no longer necessary for him, and he is consequently anxious to make room for younger candidates for election.

The *Rock* hears that the health of Lieutenants Conder and Kitchener is so far re-established that they propose to return to Jerusalem in February to resume work in the interest of the Palestine Exploration Fund.

By command of Her Majesty, a letter has been addressed by Mr. Solater-Booth, the President of the Local Government Board, to Captain Bouchier, R.N., expressing Her Majesty's great satisfaction at the admirable conduct displayed by all on board the *Goliath*.

The *Standard* says that the visiting magistrates of Newgate have decided not to allow the statement written by Henry Wainwright previous to his execution to be published. The Home Office has possession of the documents written by Wainwright.

There is a difficulty in obtaining boys for the royal navy; there are no fewer than 700 vacancies.

The Admiralty have decided respecting the collision of the *Monarch* with the *Halden*, that no one on board the *Monarch* can be held sufficiently to blame to be tried by court-martial.

It has now been ascertained that the number of persons killed by the recent explosion of fire-damp in the Swaithe Main Pit is 141, and of these the bodies of sixteen have not yet been recovered. The roof of the mine has in several places given way, and there have been falls of hundreds of tons of coal and rubbish. When these falls are cleared away—a task which will occupy some time—it is expected that the missing bodies, mostly boys, will be found beneath them.

The Canadian Government has resolved to abolish its agent-generalship in England, and substitute an emigration office. The presidency of this office will not, it is stated, be accepted by Mr. Edward Jenkins, M.P., the present Agent-General for Canada.

An important omission, says the *Lancet*, has been discovered in the 116th section of the Public Health Act. The word "butter" has been omitted among articles that may be seized and destroyed under a magistrate's order, if found to be unfit for food. So that bad butter may still be exposed for sale and sold with impunity.

A death from an unusual cause is reported from



Lincoln. A grocer named Picker was last week feeding his fowls, when a bantam cock spurred him in the left thumb. Mortification set in, and all efforts to save the man's life proved unavailing.

On Thursday night a large audience assembled in the Corn Exchange, Gloucester, to hear an address on temperance from Mr. Samuel Bowly, on the fortieth anniversary of his taking the pledge. The Mayor presided, and among those on the platform was Mr. Livesey, formerly newspaper proprietor, of Preston, who is eighty-two years of age, and is said to be the oldest teetotaler in England. At the close of Mr. Bowly's speech he was presented with an address, and it was determined to take steps to provide some permanent public memorial of Mr. Bowly's long and successful labours in the temperance cause. It was suggested that a memorial hall should be built in Gloucester, and this suggestion seems to meet with general approval.

Owing to a renewed export of gold to the Continent, the Bank of England, on Thursday, raised its minimum rate of discount from 3 to 4 per cent. The movement was expected, and did not prevent a rise in the prices of many securities.

Another important railway amalgamation is announced—the boards of the Manchester, Sheffield, and Lincolnshire and of the North Staffordshire Railways have agreed to unite these undertakings on equal terms.

Early on the morning of New Year's Day, as the congregation who had attended a midnight service in Christ Church, Kensington, Liverpool, were leaving the building, a portion of the floor gave way, precipitating some twenty persons into the crypt below. No one was seriously injured.

Mrs. Goodenough, the widow of the late Commodore, has arrived in England accompanied by her two orphan boys.

An anonymous benefactor has offered to contribute 10,000*l.* to the Birmingham School of Art on certain conditions proposed, with a view to the enlargement of its sphere of usefulness. The committee have accepted the offer.

The Mersey Docks and Harbour Board, on Thursday, at its weekly meeting in Liverpool, confirmed a recommendation of the Works Committee to lease 600 yards of land, at 2*s.* per square yard per annum, to the British Workman Public-house Company, for the erection of temperance refreshment rooms.

The *Army and Navy Gazette* understands that extensive orders have been received by private firms in England, through agents of the Chinese Imperial Government, for detached portions of Martini-Henry rifles in the rough, which are to be made ready for transmission to the East with as little delay as possible.

Speaking at a temperance meeting at Consett, Mr. Jenkins, general manager of the local iron-works, said there was more drunkenness in the county of Durham than in any other in England. During the last twelve months one in every forty of the population had been convicted of drunkenness. He believed the drinking habits of the country were owing in a great measure to the want of comfortable homes for working men. He was glad that employers were providing better houses for their workmen, and he believed this would be the means of keeping many a drunkard at home.

The *Birmingham Post* says that the meeting at which Mr. Bright, Mr. Dixon, and Mr. Muntz will speak, is now fixed for Saturday, the 22nd inst., in the Town Hall, at six o'clock, the mayor presiding.

The death is announced of Mr. Normansell, a well-known trade secretary, late of the South Yorkshire Miners' Association. He was buried in the Barnsley Cemetery. The funeral was attended by many thousands of people, and by the leaders of various trade associations from all parts of the kingdom.

A heavy fall of snow is reported to have occurred in Scotland on Monday.

A motion to appoint public-house inspectors in Leeds was on Saturday rejected by a large majority in the town council. The proposed espionage of publicans was denounced as un-English.

The first sixpenny day at the Crystal Palace on Monday resulted in the attendance of 8,287 visitors, of whom 6,186 were admitted by payment, and 2,101 by season tickets.

Some alarm has been occasioned by a statement in one of the *Times* telegrams from India that "no more cases of cholera" had occurred in the Serapis. The *Pall Mall Gazette* states that no news has reached the Admiralty of the occurrence of a single case.

Mr. Henry Sampson, editor of *Fun*, and Mr. G. R. Sims, the writer of a very violent article therein, which, it was alleged, was a libel on Mr. Henry Irving, surrendered to their bail on Monday before Sir R. W. Carden at the Guildhall Police-court. The defendants, through their counsel, each tendered a full apology, withdrawing all imputations on the complainant, and expressing regret that the letter was written and published. Mr. George Lewis, however, asked that the case should be sent to another tribunal, and the alderman was about to take this course, when each of the accused personally repudiated any malicious motive. Mr. Irving thereupon accepted these apologies, and the defendants were discharged.

Dr. Ginsberg, the well-known Oriental scholar, and a member of the Old Testament Company of the Bible Revision Committee, has lately started for Egypt and Syria. He goes to Alexandria and

Aleppo, and hopes to make some valuable discoveries among the MSS. stored up in those cities.

Another training ship has been destroyed by fire. The *Warspite*, an old man-of-war of 84 guns, had been lent by Government to the Royal Marine Society, for training poor boys for the navy. Early on Monday morning it was discovered that flames were issuing from the cockpit of the vessel, which was lying off Charlton-next-Woolwich. Upwards of 160 lads were on board at the time, and all of them were removed in safety by means of the boats to the Woolwich Union Workhouse. An official inquiry will be held. Mr. Sadler, the secretary to the Marine Society, states in a letter to the *Times* that, as far as can be ascertained, the fire on board the *Warspite* must have originated in spontaneous combustion. No petroleum, paraffin, or other kind of explosive oil is used on board, and the most stringent regulations, &c., govern the use of lights in all parts of the ship. The *Times* says that the two boys who were seen coming up from the cockpit shortly before the fire was discovered have escaped, and up to a late hour last night had not been recaptured.

The Admiralty have offered the unarmoured screw wooden line-of-battle ship *Conqueror*, attached to the Chatham Steam Reserve, to take the place of the *Goliath*, recently burned in the Thames, as a training-ship.

The *Times* gives a list of the failures in what may be called wholesale commerce during the past year. The number of firms was 1,707, and the total liabilities involved are estimated at about thirty millions.

The death is announced of Sir Anthony Rothschild, in his sixty-sixth year. He is succeeded in the baronetcy by his nephew, Mr. Nathaniel Meyer de Rothschild, M.P. for Aylesbury, eldest son of Baron Rothschild.

### BOARD SCHOOLS AND RAGGED SCHOOLS.

THE controversy on this subject raised by Lord Shaftesbury does not appear to be ended; nor have the actual facts been so clearly stated as to form an accurate basis on which a firm conclusion can be founded. The noble lord has again written to the *Times*, and his most material point has reference to Sir Charles Reed's statement that "every child transferred to us, from 12,000 to 15,000 in number, has a place in some efficient school." Lord Shaftesbury inquires, what then has become of the other 15,000 ragged-scholars, which he maintains are "dispersed and uncared for." But his lordship himself admits further on that there are still connected with the Ragged School Union eighty-four day schools and 113 night schools. Still it is desirable that a more definite and categorical reply should be made to this inquiry, and no doubt it will be given. The general public only want to "know the truth, the whole truth, and nothing but the truth" in this important discussion. Every one knows that the passing of the Elementary Education in 1870 sounded the death-knell of ragged-schools. Lord Shaftesbury indeed admits as much. Then comes the question, whether in the metropolis the action of the school board has prematurely and precipitately tended to close ragged-schools without finding a substitute. Sir Charles Reed distinctly denies it. So does our correspondent of last week who, it will be seen in the following additional letter, vouches for the great forbearance of the London School Board, and states facts which do not coincide with Lord Shaftesbury's hasty accusations and vague conclusions:—

To the Editor of the *Nonconformist*.

SIR,—Since I wrote to you last week Lord Shaftesbury has sent to the *Times* another letter which contains admissions so damaging to his case that it seems hardly necessary to carry on the argument; and in the few remarks I propose to add, I shall try to occupy fresh ground. The real question is as to the comparative efficiency of the old and new system in getting hold of the lowest and roughest strata of society. Were the old ragged-schools as successful in bringing in the waifs and strays as are board schools, aided by compulsion? Assuredly not. Lord Shaftesbury himself appears doubtful as to his figures, and I cannot understand how either he or Sir Charles Reed have reached their conclusions. There are more children now in London public elementary schools than there ever were both in them and in ragged-schools together. A ragged-school with which I am acquainted was transferred to the board. Previously the managers, being cramped for want of funds, were giving a very poor and inefficient education to 300 children. In the same buildings now, the school board at fourfold expenditure have secured a good staff of highly-trained teachers, and are giving a thorough teaching to 700 children; and I cannot, after considerable inquiry, find that there is an appreciable difference

in the class of children attending. Our fee is only one penny, and our teachers are constantly complaining that the low class of children they get prevents them earning as much Government grant as they would in a higher grade school—a proof at any rate that we are getting the ragged-school class. In fact, the children that ragged-schools got hold of, viz., those roaming about the streets without many ties, are easily caught by school board officers. The class that give them trouble—those whose work is required by their parents—never from the circumstances of the case could be found in ragged-schools; and I have little doubt, in spite of the authorities apparently against me, that almost all the class of children that need to be in ragged are now in school-board schools. And if so, can there be any question as to the gain?

I am almost afraid to tell of the deficiencies of the ragged-schools for fear of appearing to depreciate the work done in them. Many—I might almost say most—of our schools were held in wretched buildings, often lacking the necessary conveniences that decency required. Some were in railway-arches, overcrowded and badly ventilated, and utterly unfitted for their purpose. Our teachers were largely untrained, and very badly supplied with school material. But in spite of this, good work was done—work so good that again and again when overburdened by the difficulties in our way we felt constrained to praise God and take courage, though still conscious that we had not made much impression on the dense mass of ignorance around us. But at last the complaints of ragged-school teachers reached the ear and the heart of the nation, and had much to do with the demand that national resources should be employed on a work which utterly overtaxed all voluntary agency.

Can it be wondered at that those of us who had a fair ideal of educational efficiency looked for some body, with power and means we could not hope to possess, to come and relieve us of the drudgery of secular teaching, and that would leave us free to engage in our highest work—a purely missionary one. And this is why so many of our schools passed at once over to the board. It was not any pressure of theirs—they rather threw hindrances in the way—but because we knew that the secular was the weak part of our educational work, and we longed to get rid of that, and give ourselves to that in which we were strong.

I am glad to see Lord Shaftesbury will not fall in with the suggestion made by Sir Charles Reed, and engage to feed the poor children. With lessening pauperism I don't believe it is necessary; but if Lord Shaftesbury will lead the enthusiasm of the old ragged-school workers into mission teaching both for children and adults, an immense gain will result. We shall be doing what we can do, and school boards cannot, while leaving to our friendly allies what we cannot with any reasonable efficiency do at all. The Birmingham League plan, you will say—perhaps none the worse for that.

I remain, Sir, your obedient servant,

AN EAST OF LONDON RAGGED-SCHOOL SUPERINTENDENT.

Sir Charles Trevelyan makes a short but not unimportant contribution to the discussion. He writes:—

Lord Shaftesbury says in the *Times* of to-day, "To have a better generation of children we must get rid of the cause, and have a better generation of fathers and mothers." No doctrine can be more true; but what has our practice been? We do our best to relieve London parents from all sense of responsibility. The ready way to provide for a child is simply to turn him into the streets. At the worst he is furnished with clothes and food at a ragged-school. If he qualifies by taking a degree in crime he is promoted to an industrial school or reformatory, where he gets a better education than even an industrious artisan can afford. All this is supplemented by soup-kitchens, children's dinner tables, doles, free hospitals and dispensaries, and a legion of other charities—the general result being that the fathers spend their earnings at the public-house, leaving their wives and children to the ample resources of London mendicant life. We are moving in a vicious circle. Indiscriminate charity makes bad parents, and bad parents create a greater demand for indiscriminate charity.

Happily, the combined action of the school board and the Charity Organisation Society opens a way of escape from this dilemma. The school board furnishes an education which enables our intelligent London children to obtain an ample subsistence in any part of the world. The Charity Organisation Society undertakes to scrutinise every case in which it is alleged that the parents of a child are unable to provide him with food and clothing to attend school, and Mr. Peek has generously placed 3,000*l.* at the disposal of the society to meet deserving cases. Here then, is a *modus terminus*—a third term, furnishing a real solution of the difficulty. Let us have neither ragged-school indiscriminate charity nor school board short-comings, but the excellent education given by the school board, with as much of the material aid dispensed by the ragged-schools as may be shown to be necessary.



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**TO CORRESPONDENTS.**

NONCON.—We earnestly beg his pardon for having, not thoughtlessly, but in the rush and competition of a multitudinous host of thoughts, omitted to acknowledge last week his friendly communication. It duly reached us, and we return him heartiest thanks, flanked, may we add, by the good wishes of the season.

“A High-Church Rector.”—Next week.

“G. Alder.”—His letter is libellous.

**The Nonconformist.**

WEDNESDAY, JANUARY 5, 1876.

**SUMMARY.**

THE general prospects of the civilised world on the opening of 1876 are not discouraging, beyond the fact that the six leading Powers of Europe maintain, between them, three millions of men under arms. It may, however, be said that no great Potentate threatens the peace or indulges in New Year menaces. If the Czar were ten times more aggressive than he is, the state of things in Central Asia would suffice for the present to satisfy his ambition. Some of our papers note with apprehension that by the prospective annexation of the whole of Khokand, Russia has reached the confines of Afghanistan. But General Kauffman sends word that he cannot hold the vast recently-conquered territory without a much larger military force, and there is at St. Petersburg a nervous anxiety as to the heavy cost of these new acquisitions, and as to the commercial crisis that impends in the chief cities of the Empire. It is the Eastern question that casts its baleful shadow over the opening year. As is remarked, in a letter to the *Times*, by Lord Stratford de Redcliffe—who, before the Crimean war, was the all-powerful British Minister at Constantinople—“the struggles” of Turkey “for life and the agonies of its dissolution could not fail to throw all Europe into a state of hurtful agitation, if not into one of general hostilities.” As usual, there is an optimist and a pessimist view of the condition of the Ottoman Empire. The Austrian Ambassador at the Porte has just expressed his belief that the insurrection in the Herzegovina will soon end in consequence of the new reforms decreed, and that there will be a speedy improvement in the political and financial condition of Turkey. On the other hand, letters from Pera insist that, though the Sultan has a larger army on foot than during the Crimean War, the suppression of the insurrection, either by conciliation or hard fighting, is not a thing to be thought of, and that when Spring comes, some kind of foreign intervention will be imperative. Meanwhile, Count Andrassy's note, so long in incubation, has been despatched by the three Imperial Courts to

the other signatories of the Treaty of Paris. It keeps up the show of diplomatic activity, but will possibly never be sent to the Porte.

Though not as yet formally dissolved, the French National Assembly terminated its labours on Friday, after a spirited and patriotic speech from its able President, the Duc d'Audiffret-Pasquier. It had previously passed the Press Law, but with the omission of the most offensive clause, which allowed officials arbitrarily to prevent the sale of newspapers in their several districts. The election campaign has commenced, and the several leaders of parties are putting forward their manifestoes. The fear of an approaching Republican triumph seems to have given rise to a rumour—which, we hope, is groundless—that Marshal MacMahon will himself issue an appeal to the nation on behalf of what M. Buffet calls “Conservative,” but other people anti-Liberal principles. The Senate will first be elected, and subsequently the Chamber of Deputies. Virtually, the election has nothing much to do with the cause of Conservatism or order, but is a struggle between the Republic and the Empire—a fact which the Government are beginning to see; having at the last moment decided not to recognise Bonapartist candidates as entitled to official support. It is probable that the leading men of all parties will be elected both for the Senate and the Chamber of Deputies—except the Orleanist Princes, who, mortified perhaps with the recent choice of life Senators, have formally announced their intention to withdraw from all electoral conflicts. The Duc d'Aumale, who has a high military command, no doubt wishes to hold a neutral position, in the possible event of his becoming at some future time President of the Republic.

The Government and generals of Spain are still deliberating on the plan of the next campaign against the Carlists, whose positions and resources are such, according to recent accounts, that their overthrow will be no easy task. Meanwhile the election of a new Cortes is at once to take place, so that it may meet on the 15th of February and Senor Castelar emerges from retirement to become a candidate for Barcelona and Valencia, his declared views being favourable to universal suffrage, free universities, and the separation of Church and State.

Although the Khedive has got his four millions from the British Government for his Suez Canal shares, a loan of two millions through M. de Lesseps on the security of his “founder's shares,” and a prudent financial adviser in Mr. Cave, matters are not going on well at Cairo. This highly speculative and somewhat embarrassed sovereign has suddenly dismissed Nubar Pacha, his Minister of Commerce, who was the means of bringing Mr. Cave to Egypt, and who is understood to favour the cautious policy recommended by England, and to doubt the wisdom of the Khedive's colossal enterprises. The report has brought down with a run Egyptian securities in the London market. On the whole, the gilt seems to be quite taken off the Egyptian policy of Mr. Disraeli's Cabinet, and no one regards with satisfaction the prospect of having to manage the Khedive's financial affairs, as well to take our share in nursing the “sick man.”

After a sojourn of a week or more at Calcutta, the Prince of Wales has left for Bankipore. He seems to have quite ingratiated himself with the native princes of the highest rank, as well as with the crowd of rajahs who have flocked to Calcutta, and the scene at the investiture of several maharajahs with the Order of the Star of India appears to have been one of Oriental splendour. We are told that the chiefs “are founding all kinds of institutions in commemoration of the Prince's visit”; but, with regard to the population generally, the special correspondent of the *Times* reports:—“Calcutta unquestionably entertains royally, but the populace is far more apathetic than any we have yet seen. It manifests far less interest in the visit than that of Madras, which, again, was not so excited as that of Ceylon or Bombay. Nevertheless, the illumination of the Native Town was one of the most spontaneous and touching marks of humble welcome ever witnessed.”

Our Indian Empire will soon lose its Viceroy. It is announced that by his own request, and in consequence of the heavy labours of his office, Lord Northbrook will retire in the course of the spring from a position which he has filled with great devotion and ability; an earldom having been conferred on his lordship “in recognition of his distinguished services.” His successor will be Lord Lytton, Her Majesty's Minister at Lisbon, the son of a distinguished father, and himself a poet and author of high repute. Whether or not Lord



Lytton possesses the qualities fitted for a position of such great responsibility we know not. But Mr. Disraeli, who appointed Lord Mayo, and is considered to have a great insight into character, has perhaps in the present case made an equally felicitous choice.

The domestic events of the week are not of first-rate importance. Sir William Harcourt has been making one of his wittiest speeches at Oxford—followed by a more sober one on local drainage—which had the merit of not assailing his own friends, of cordially eulogising Lord Hartington, and of reserving his polished sarcasms for his political foes. Sir William avoided all perplexing topics, and cut his jokes about the Suez Canal shares. The clergy will hardly relish his description of their agitation against the Burials Bill—which, he says, will soon become a national question—as partaking “of the character of a suicidal mania induced by ecclesiastical softening of the brain.” Mr. Osborne Morgan has also given his deliverance on the same subject, but we reserve his speech and any comment thereupon till next week. The Ipswich election has ended as was expected. Mr. Cobbold, the Conservative, was returned to succeed his brother by a majority of 606 (2,213 to 1,607); his opponent, Mr. W. Newton, of London, having far too Radical a creed to suit the Moderate Liberals, who, it should be said, were in vain asked to provide a candidate. Their abstinence from voting was the main cause of Mr. Newton's rejection. Out of a constituency of 7,284 only 3,820 voted, and of these Mr. Newton polled but 1,607, less than a fourth of the electors. How can any union of the several sections of the Liberal party be hoped for when the Moderates set so bad an example, and will only recognise reciprocity in the Irish sense?

#### THE NEW YEAR.

THERE is an almost irresistible tendency in the human mind at certain periods to forecast the course which events, whether public or private, seem likely to take. In due subordination to the movements of Providence and to a full recognition of the truth that “we know not what a day or an hour may bring forth,” it is neither culpable nor unreasonable to peer into the mist which envelopes what is to be, for the purpose of discerning, as far as it is permitted to man's foresight to discern, the probable direction which duty will have to take, and the precautions as well as the resolutions which will best guide its performance. We are sufficiently aware, indeed, that our range of vision is extremely limited. Our forecast of probabilities is to a high degree uncertain. Many of the most important turns in the path to which we look forward are entirely concealed from our view, and it is never safe to ignore the truth of the old French proverb, “Man proposes, but God disposes.” In regard to what is about to happen during the year upon which we have just entered, although we may possibly “see men as trees walking,” we are but as children in the nursery endeavouring to frame for themselves some conception of the plans and purposes upon which the head of the household has determined. We have no trustworthy knowledge of what may occur, because we have no definite information as to the ends to be brought out within the next twelvemonth by the Divine Ruler. The past has closed upon us. Already we have stepped across the frontier which divides the year to come from that which is gone. It is made visible to us by purely artificial means. One year projects into the other an unbroken continuity of causes, both small and great, and the prospect before us was, on the last day of 1875, pretty nearly identical with that of the first day of 1876. No great change has marked, or could have been expected to mark, the transition from the one to the other. The chief change is in our feelings. We are prompted to look forward rather than backward, and surely it is a salutary exercise of our powers to draw from what lies within the view of our limited foresight motives for the discharge of those responsibilities which will daily devolve upon us.

The year 1876 seems likely to be fraught with important political issues. Causes are in operation which can hardly fail of leading to momentous results. We speak not now of the domestic condition of our own country. Nothing that we are aware of lying within our immediate ken promises to give birth to any great or serious change. Neither the state of the public mind, nor the position of the Government, nor the relation in which it stands to foreign Powers, can be regarded as prognosticating the slightest revolutionary movement. The horoscope of the year, so far as the condition of the United Kingdom is concerned, is comparatively tame, leading us to anticipate nothing

exceptionally brilliant, and nothing overwhelmingly disastrous. Neither in commerce, in legislation, in administration, or in any other public respect, do we discern any clear sign of an exciting experience. The popular mind is comparatively quiet. The plans of Government are not believed to be perturbingly ambitious. We are more expectant of humdrum, perhaps the humdrum of useful work, than of severe party struggle. We shall not watch the political expanse during the year in any confident anticipation of blazing meteoric phenomena. No seer, so far as we know, has ventured upon predictions which need alarm general apprehension. The paths of duty to almost all classes, so far as the eye can trace their progress, may lead them through shady places, but not probably over very difficult or dangerous ground. In a word, there is no startling feature in the outlook before us, nothing to kindle into a vehement heat either our hope or our fear.

Outside the range of our own domestic affairs, but still confining our glance to the Eastern hemisphere, one may detect, perhaps, elements of disturbance. The prospects of Turkey are exceedingly dark. They appear to grow darker every month. Her military occupation (for it can hardly be otherwise described) of her North-Eastern Provinces is seemingly drawing to an end. Whether by her own act, or by foreign intervention, it would appear impossible for her to maintain much longer the independence and integrity of her empire in Europe. Bankrupt in character, bankrupt also in finance, she will probably become bankrupt in authority. What arrangements can be devised as a fitting substitute for dominion is engaging the thoughts and taxing the ingenuity of most of the statesmen on the Continent. There seems to be, however, amidst much that is uncertain and mysterious, one probability that towers in prominence above most others, and that is that the present year will witness some settlement of the Eastern question which will carry within it both a prophecy and a pledge of a not very distant retirement of Turkish rule to the Eastern side of the Bosphorus. France, too, has before her a troublous outlook—one, however, which as it is more closely approached may turn out to be peaceful and reassuring. Her National Assembly is virtually dissolved. She has before her a double set of elections, one to the Senate, the other to the Chamber of Deputies. Under Marshal MacMahon, no doubt, they will be completed without any serious breach of order. But it remains to be seen whether universal suffrage will set its seal of ratification upon the Constitution as it now exists. Spain looks forward to a similar, but, perhaps, a less hopeful trial. The young King has convoked the Cortes, in the desire, we imagine, of consolidating his regal authority. There are few, perhaps, who feel themselves able to anticipate from the experiment a permanently happy issue. And among the possibilities of the year must be reckoned a vacancy of the Pontifical Chair, and the subsequent choice of a new Pope—an event which may very materially alter, for good or for evil, the relations of the Roman Church to Civil Powers all over the world. Happily, the Wisdom that governs earthly affairs is associated with Infinite Power and Goodness, and thus for mankind at large the expectation may be indulged with unfaltering confidence that 1876 will immediately, or mediately, prove to be “a Happy New Year.”

#### THE NEW FUGITIVE SLAVE SURRENDER.

MR. DISRAELI several years ago pronounced an aphorism which is eminently applicable to the new Admiralty Circular. We refer to the remark he once made that “the unforeseen always occurs.” After the shout of indignant reprobation with which the previous circular was greeted by the whole nation, without distinction of party, it seemed to the last degree improbable that the Government would repeat its mistake, but “the unforeseen” has again occurred, and the result shows that the counsels of prudence have not yet prevailed in Downing-street. We must not be understood to mean that a large concession has not been made to public opinion. Mr. Buzacott, the able secretary of the Anti-Slavery Society, has frankly admitted that the new order regarding the reception of fugitive slaves on the high seas is “eminently satisfactory,” but nevertheless, as we shall presently see, in the instructions as to the treatment of such persons in the waters of slaveholding States the vice of the old circular remains. The Government have never yet attempted any justification of their former proceedings in this matter. We

are, therefore, in the dark as to the motives which have induced them now for the second time to run counter to the dearest feelings of the English people. On the first occasion the Admiralty disclaimed in a marked manner the responsibility of having initiated the new policy; they referred the memorialists who addressed them to the Foreign Office, and that department made no attempt either to deny or to qualify the statement that it was they who had proposed to bring British ships under the operation of a fugitive slave law—as ruthless, we may add, as the law of that name which twelve years ago stained the statute book of the American Congress. It now appears not improbable that the Foreign Office will endeavour to shift a portion of the responsibility from its own shoulders to those of the Indian Government. The latter, it is said, complain that they are sometimes involved in difficulties with the Arab rulers of the Persian Gulf, owing to the escape of slaves to British vessels of war. If such complaints have been made, no doubt they will be laid before Parliament. But we do not believe that the question at issue is in the slightest degree affected by any incidents of this nature which may have occurred within the territorial limits of any slaveholding State. Great Britain ought not to modify her policy with regard to the sacred right of asylum, out of deference to the barbarous prejudices or institutions of other countries. The nation which had the manliness to uphold that right of asylum in the teeth of the Emperor Napoleon, is not likely to surrender it in order to meet the wishes of the Imaum of Muscat or the ruler of Zanzibar. And it is strange that the Conservative Government, which we were assured was to be, *par excellence*, a British Government, has wholly failed to appreciate this consideration.

We have already admitted that an essential difference exists between the two circulars. In the first circular, whether the slave escaped on board a British ship in harbour, or whether he claimed the protection of the British flag on the ground that he had been enslaved contrary to treaties, or whether he managed to get on board a British vessel on the high seas, the same fate in each case awaited him—that is to say, as the Committee of the Aborigines Protection Society remarked in their memorial to the Lords of the Admiralty, “the fugitives were, in every instance, ordered to be sent back to the slaveholding jurisdiction from which they had escaped.” This was an abject surrender of the principles for which the nation had always contended since the days of Clarkson and Wilberforce. We admit that we have not the same fault to find with the new circular. It does secure shelter to fugitive slaves on the high seas, and at the same time requires naval officers to see that they are landed in a country “where their liberty will be recognised and respected.” It also provides that if a slave who finds his way on board a man of war in harbour complains that he is held in slavery contrary to treaties with Great Britain, his complaint shall be properly investigated. Moreover, when a slave escapes to British ships in the territorial waters of a slaveholding State he is not to be given up in that character. Naval officers are told that they must not entertain any demand for the surrender of the fugitive or recognise his status as a slave. Well would it be for the credit of the Government if the instructions ended here; but, unfortunately, some evil genius has prompted them to give to the slaveholders in another form the very concession which they profess to withhold. The slave, it is true, must not be surrendered as a slave, but his continuance on board the ship is expressly prohibited. What a miserable evasion is involved in this part of the regulations! To the slave it matters little what theoretical view is taken of his position, because, practically, his expulsion from a British cruiser is equivalent to his return to a state of slavery. The public, with unerring instinct, has penetrated the flimsy artifice by which the Government, or their advisers, have endeavoured to produce the impression that in sending the fugitive ashore they are not responsible for returning him to his owner.

The circular must either be withdrawn or essentially modified—by which last statement we mean that it must be purged of the pro-slavery taint which lurks in it. We are sensible of the great danger that may hereafter arise from the blow which the Government has struck at the doctrine of the extra-territoriality of Her Majesty's ships of war. We know that they have sought to evade this question, but the fact remains that in order to meet the complaints of foreign slaveholders, they are ready to do violence not only to the national feeling, but also to the principle that when a slave has



once obtained a footing on a Government ship he becomes a free man. The humane duty of saving the runaway from drowning is recognised, but at the same time the inhumanity involved in placing him in the clutches of his master is made compulsory. If such a regulation is enforced, the position of a naval officer on the East Coast of Africa or in the Pacific will become simply intolerable; but we feel satisfied that the Government will not be allowed an opportunity of making so serious an experiment with the honour, the good faith, and the conscience of the nation. We suspect, moreover, that the result will show that in this matter Mr. Dieraelli and his colleagues, besides displaying extraordinary ignorance of public opinion, have failed to gauge the temper of a considerable section of their own followers.

#### THE LATE MR. JAMES HINTON.

Mr. Hinton, whose sudden and unexpected death we mentioned last week, was so distinguished as a scientific man and philosophical writer that our readers will doubtless be glad to receive a few details of his life. He was the son of the Rev. John Howard Hinton, a minister of more than ordinary ability, and of great strength of character and will. These qualities his son inherited, and, in addition, that of great originality of thought. He was destined by his father for commercial pursuits, but natural disposition and the delight of mental exertion led him from business to seek a scientific profession. He chose medicine, and the immediate result was a short but somewhat romantic career of foreign travel. He entered at St. Bartholomew's, and also studied at the Aldersgate School of Medicine, where he gained prizes and a medal for botany. Finding that he should be ready for his final examinations before the five years of his probation would close, and anxious to know something of his profession, he made a voyage to China. On his return he resumed his studies, and having taken his degree, he again went abroad. It was in the year 1848 that he went out to Sierra Leone to take the medical charge of a ship carrying free negro labourers from that port to Jamaica. He stayed some time at Sierra Leone, and occupied himself with studying the language of the negroes and observing their habits of life. On leaving Jamaica he went to Canada, and travelled through the States of America, embarking at New Orleans for England. Here he established himself as a general practitioner, but soon turned his attention to that special department of surgery for which he afterwards became so distinguished. In a very few years he attained both skill and reputation as an aural surgeon, and in 1862 he was elected Professor at Guy's Hospital. He subsequently took the practice of Mr. Toynbee, on the death of that gentleman in 1866. These positions he continued to occupy until the spring of 1874, when he determined to relinquish his profession in order to devote himself to philosophical studies. Before he did so, however, he enriched the medical profession with two works; the one "Questions on Aural Surgery"; the other, an "Atlas" of the ear. The drawings for this work were all made from observation—they are quite unique and of the greatest value.

The step which Mr. Hinton took in 1874, though a surprise to those who knew him only as a public man, was not unexpected by his more intimate associates. Once before he had given up professional work in order to pursue metaphysical inquiries, which he deemed of the utmost importance. To that retirement we owe the work on which in the future will chiefly rest his fame as an original and metaphysical thinker—"Man and his Dwelling-place: an Essay towards the Interpretation of Nature." Of this work the criticism was always hesitating as to its truth when not actually opposed to its theory. But its power was universally acknowledged. "We feel," said one of the most competent judges of the present day, "that the writer has something to say, and that at any rate he is a man who has thought with great labour and great acuteness on problems which, if they are never solved, will never lose their interest." "If," said another, "its author should succeed in indoctrinating the race with his views, he will produce an intellectual revolution." This volume was published in 1859, and three years afterwards appeared "Life in Nature." This book consists of a few papers originally published in the *Cornhill Magazine*, under the title of "Physiological Riddles," with supplementary chapters of a metaphysical kind, leading up to the principles of the former volume. Besides these two—his principal works—Mr. Hinton was the author of a small, unpretending book, entitled "The Mystery of Pain"; and a tract on "Others' Needs, or a contribution towards a science of ethics." These were, however, a mere fragment of the literary work done by him. During the last few years of his life he had produced, with an astonishing fertility, and with great vigour and freshness of thought, several volumes on a variety of subjects—ethical, metaphysical, sociological, and scientific. Many of these are in print, and have secured a private circulation; but they would need re-arranging and editing before they could be given to the world in general. There is no doubt that the ardour with which these various labours were pursued injured Mr. Hinton's health; but when he left London in October of last year to reside abroad for a few months, none who then saw him felt or feared that it was for the last time.

## Literature.

### THE JEWS IN ENGLAND.\*

Prior to the period of the Commonwealth, the history of the Jews in England is one of hatred, persecution, and all manner of cruelty. They were prohibited by law from embarking in certain callings, heavy tallages were laid on them, Christians were even forbidden to buy from them or to sell them provisions; so that "Jewish families dragged themselves about the country until one by one they sank by absolute starvation." Their goods were confiscated, and they were sentenced to death in large bands on the most trivial grounds—their property being escheated to the Crown. To refill the kingly coffers, it was easy to find cause against wealthy Jews. If a King did appear to exhibit any relenting, and inclined to treat them with favour, there was too much reason, as after events proved, to suspect that some "stroke of policy" was in preparation for mulcting them more severely than ever. John Lackland and Henry the Third specially figure as "deceivers" in this matter. At length, under Edward I., they were banished the realm, and for two centuries there was no Jewish community in England. In the reign of Elizabeth a few Jews visited the country, and we know that the Queen had a Jewish physician, Rodrigo Lopez. But it was not till the Protectorate of Cromwell that any systematic attempt was made to permit the Jews to re-establish themselves as a community in England. In 1656, a learned Spanish Jew, Menasseh Ben Israel, came to England and had frequent interviews with the Protector, in which he represented, on behalf of his co-religionists, that "they only prayed to be permitted to erect a synagogue wherein to worship the God of their fathers, to traffic in merchandise, to be protected in limb and chattel, to bury their dead. They begged also that any law existing against them be repealed, and they preferred, in order to save the State from unnecessary trouble, that the heads of the congregation should arrange all disputes or differences arising between its members." Very modest requests truly, and as such they seem to have been regarded by the politic and large-hearted Cromwell, who appears to have treated the embassy with kindness. But popular feeling and the voice of his Privy Council seem to have prevailed, and the Jews returned, apparently to reappear afterwards with fresh representations. Before long, at all events, a Jewish community was regularly established, which was favoured by the "Merry Monarch;" and a synagogue was built in King-street, Aldgate, London, in 1662. Of this congregation, Mr. Picciotto tells us:—

The oldest congregation in London, it is known, is that of the Sephardim or Portuguese Spanish Jews [Sephardim being merely modern Hebrew for Spaniards]. Its founders came over from Holland, but also to a limited extent from Portugal and Italy. Indeed, when it became understood that the Jews were tolerated in Great Britain, many of their less fortunate co-religionists on the Continent crossed the Channel, to establish themselves here, induced partly by their unsafe position at home, and partly by a desire to extend their commercial transactions in a country which was already acquiring a reputation for enterprise and industry. No doubt the original immigrants hither were men of means, intelligence, and education, and they were careful to preserve the high standard of their body, which accounts for the somewhat exclusive character of their legislation.

Too careful they surely were in this respect, and too exclusive. Persecution is usually found to unite the more closely those who are subjected to it; and though positive penalties such as they had heretofore endured were now removed from them, the Jews were hampered by many disabilities. The Jewish community was in the course of years largely increased by immigrants from Germany, Poland, and other places, and, notwithstanding that there were so many calls for union, the Sephardim, or Spanish Jews, treated all others with such contempt as a Brahmin might show towards a Sudrah. A very great part of the most interesting portion of Mr. Picciotto's book is taken up with the exhibition of this peculiar phase of caste-feeling—an element which seems to have had a good deal to do with the extreme individualism which developed itself in the whole Jewish community, and over which he rather laments. As in the case of all societies holding by stringent dogmas, when such an element comes into play, we find extreme zeal for trifling details of observance, together with indifference to the spirit of ritual and worship. Mr. Picciotto seems to us to find it rather difficult, even in his own eyes, to qualify that deliverance of Mr. Secretary Pepys on the

irreverence which so struck him on a visit to King-street Synagogue. At this time, the number of Northern Jews—that is, of Ashkenazim, as opposed to Sephardim, or Southern Jews—must have been small; but already, doubtless, there was a sprinkling of them, and their presence was in all probability as unfavourable to due devoutness of worship as was the presence of the "sightseers," of whom Mr. Picciotto makes so much. It was not till 1722 that these German and Polish Jews were enabled by the liberality of Moses of Breslau, commonly known as "Moses Hart," to establish a Synagogue of their own; and various little passages in this history dealing with the period when Sephardim and Ashkenazim were members of one Synagogue, are very significant. Mr. Picciotto writes at one place:—

The influx of Jews from Lithuania and Germany became greater and greater towards the end of the seventeenth century. The aristocratic Sephardim, whose ancestors had banqueted with sovereigns, and held the purse-strings of kings, looked with some disdain on their poorer and humbler brethren—the plebeian Ashkenazim, who had dealt in worn garments or huckstered in petty commodities on the banks of the Vistula or in German Ghettos. The Portuguese did not allow the Germans to have any share in the management of congregational affairs. It was especially enacted that the latter, who probably were neither very refined nor very cultivated, should not be allowed to hold office in the synagogue, nor vote at meetings, nor be called to the law, nor receive *Mitzvoth* (religious honours), nor make offerings, nor pay imposts. The Germans, in point of fact, were treated as belonging to a lower caste, and the only functions that a member of that nationality was permitted to fulfil were the useful, albeit lowly duties, of beadle, which were entrusted to a German—a certain Benjamin Levi.

In due time, however, the Germans, with their tact, their indomitable perseverance and foresight, soon accumulated such wealth that their influence was notorious and acknowledged—the Rothschilds, Cohens, Levys, and Goldsmids being all of the despised Ashkenazim. As sometimes an aristocrat will treat his footman with such confidence as a poor relation would hardly be favoured with, and at the same time show himself truly charitable when any object of pity is brought before him, so it would seem was it with the Sephardim. They did not neglect the poor—they founded schools and established hospitals, and were never wearied in works of mercy; but they would not unite heartily with their German coreligionists even to procure political privileges. Individuals here and there struggled bravely, but their disabilities might sooner have been removed if they had but "pulled together."

Mr. Picciotto is almost needlessly severe and sarcastic on Gentile attempts to convert the Jews. But as this is balanced by a careful reiteration of the fact that no Jew dreams of converting Christians, we need not make much of that point. Some of the instances he gives, however, almost bear out his suggestion that a Jew never ceases to be a Jew at heart. His sketch of Sampson de Rehuel Abudiente, known as Sampson Gideon, the stockjobber—a man so shrewd that nothing could beguile him into faith in the South Sea Bubble, and so farsighted that when the Pretender marched on Derby he bought up all the Government stock he could get, and doubled his fortune by it, fully bears this out. He was fixed in the one idea of founding a family and buying an estate; and to facilitate this, as the law then rendered it difficult for a Jew to hold land, he left the Synagogue, and declared himself a Christian. But all the time he annually paid anonymously his customary contributions to the Synagogue, bequeathed 1000*l.* to it in his will, and expressed therein a wish to be buried in the Jews' burying-place at Mile-end, which desire was granted. "Here we have indeed a strange phenomenon. A man who would be a Jew and yet appear a Christian; who believed in Judaism and yet brought up his children to Christianity; who moved for years solely among Christians, and who yet craved to be laid in his last sleep beside Jews." He was the ancestor of the Culling-Eardley family, on the female side, and the irony of human wishes was scarcely ever better illustrated. "Poetical justice," says Mr. Picciotto, "usually occurs only in the third volume of a novel, or at the close of a melodrama, for in results it is seldom visibly carried out in actual life. It is worthy of remark that Sampson Gideon's eldest son, Lord Eardley, left no male issue, and, consequently, the title became extinct, and the vast wealth accumulated by the 'Jew broker' went to enrich strangers. A baronetage by the female side and a burdened estate are all that are left now of the financier's ambitious dreams."

He was master of a quiet satire, this Gideon, such as is oftener found in the Jew than perhaps in any other race. This is an example:—

When the Pretender was marching on the capital, Mr. Snow, the banker, wrote to Sampson Gideon in tones alternately piteous and offensive, requesting an immediate return of his advances. Mr. Snow not only

\* *Sketches of Anglo-Jewish History.* By JAMES PICCIOTTO. (Trubner and Co.)



really required the money in his own bank in this emergency, but he was afraid of losing it altogether. Gideon quietly proceeded to the Bank of England and obtained therefrom twenty 1,000l. notes, which he rolled round a bottle of smelling-salts, and forwarded to the dismayed banker. The latter, reanimated probably more by the sight of those crisp pieces of paper than by the pungent scent of the salts, addressed immediately a gushing letter to Gideon, vowing everlasting gratitude.

Now that Jewish disabilities have been removed the effect is seen in a process of Liberalisation in many directions. Our readers may be as pleased as surprised to read,—

It will be seen that the Constitution of the Portuguese Jews, like that of the German Jews, was a pure oligarchy, the real power resting in the elders, while the wardens were little more than an administrative body. Of late years, however, with the spread of popular ideas, the elders have of their own accord, resigned some of their functions to the members of the congregation. The principle of popular election has been recognised in most institutions in this country, and it has been admitted in the synagogue. The Spanish and Portuguese Jews, one of the most Conservative bodies in England, have vested the appointment of their warden and treasurer in the hands of the members, and as these officials become *ipso facto* elders of the synagogue, it necessarily follows that the rate-payers practically become the constituents of the elders. Among the German Jews also the members choose their own honorary officials, and at present the majority of contributors to a synagogue may exercise a fair share of influence directly or indirectly in its government.

Had some scope been given at an earlier period to the popular voice, it is hardly possible that Isaac D'Israeli would have been driven out of the synagogue because he declined to accept an office—a case that beyond doubt proves the necessity for some check on the possibly autocratic stupidity of even a Jewish elderhood. This point hardly seems to have had its full effect, when Mr. Picciotto writes, "We question whether a spiritual guide, who is the humble servant of the delegates of his flock, can fulfil conscientiously his mission, and whether he can preserve his own dignity and maintain a high tone of religious feeling in his congregation." We fancy that if Mr. Picciotto were acquainted with some of our Nonconformist churches he would not have put the matter so absolutely as he does here, even though only in the form of a question.

On the matter of Jewish proselytism Mr. Picciotto only states the case fairly when he says:—

One of the great bugbears of the opponents of the admission of the new settlers had been the fear lest the wicked Jews should seduce and corrupt good Christians, and turn them from their faith. It must have been to guard against the possible danger of such occurrence that we find the most stringent enactments passed by the early law-givers of the Israelites under the severest penalties in their power to inflict against the reception of proselytes into the community. This principle has been so rigidly adhered to even to the present day here, that the spiritual guides of the Jewish community have ever persistently refused to admit strangers to the rites, privileges, and duties of Judaism.

The case of Lord George Gordon was as remarkable for his perseverance in spite of all manner of forms and impediments as for aught else.

We wish we had had space to have quoted farther from the abounding anecdote and biographical *ana* which overflow this book,—about the D'Israelis, the Rothschilds, the Goldsmids, the Cohens, and many other famous Jewish families. Mr. Picciotto has been privileged. The archives of the synagogue, closed to others, have been opened to him; and he has besides made good use of many libraries. He writes well with a fine instinct for the illustrative points and facts; and if now and then he is too concerned to justify Jewish feelings and motives, that is not to be wondered at. He has written a book which should be interesting and instructive, even to the Jews who know most of their own history; to Christians generally it will be like a revelation; and from the perseverance, the ready charity and the loyalty which, in spite of all adversity, has distinguished the most eminent Jews, many lessons may well be drawn. Occasionally we have unexpected light cast on names and customs, as in this extract with which we close our notice of a most valuable and interesting volume:—

In mediæval times (Mr. Picciotto tells us) the bonds or contracts between Jews and Christians were called "stars," from the Rabbinical Hebrew term "Shetar," which signifies a contract. Three copies were usually made of the securities, one of which was deposited with the creditor, one with a magistrate, and the third with a person of note. The term "Star-Chamber," subsequently given to a court of law, is probably derived from the name of the apartment where these "Stars" were deposited in safe keeping.

#### "CLEVEDEN."

This is a novel of singular freshness and interest; and if the author had only condensed a little and given the plot a slightly different turn towards the end, it would have been something to speak of alongside of "Stone Edge"

\* *Cleveden*. A Novel in Two Volumes. By ROLAND YORKE. (London: H. S. King and Co.)

or "Silas Marner." It is a study of contrasted characters in their mutual influences on each other, rather than a story of plot; but the author knows how to make incident throw light on the main theme; and can subtly analyse the effects of remote and interior influences on character and action. Besides, there is a distinctly fine descriptive faculty, which shows a true poetic sympathy with nature, and great art is exhibited in bringing this into view with delicate and measured touches, and so creating a faithful background for the movement of the various personages in the drama.

Jenny Kirke, the heroine, is the daughter of old Abel Kirke, a widower, who resides at the old hall. He has the reputation of being rich, which, of course, brings to Jenny, in her whimsical vanity and love of approbation, her own share of lovers. She prefers to the honest, sedate love of Anthony Rede, the suffusive sentiment and dash of young Fred Stainer, a clerk, who, when some rumour arises of the old man's money being lost, not only contrives to throw Jenny over in the meanest possible way, but to plot against the father, so as to raise question of his honesty, as creating some real excuse for his withdrawal, to take the best view of it. The old man is "suspect," broken down, and is just about to be dealt with by the Nonconformist congregation, when, proceeding to meet the deacons, he falls on the doorstep of the chapel, and never rises again. The tragic contrast of the old man's condition so near at hand, with the eagerness of some of the deacons to do judgment on him, in which they are only restrained by the appeals of the kindly, sagacious minister, who is admirably painted, is presented with something of genius. But it is not fair to an author to outline the plot exhaustively, so we forbear further details. We must remark, however, how faithfully the reserved, quiet, deeply-feeling Anthony Rede, nursing his passion with a kind of stern self-sufficiency, is made to show out beside the flippant and selfish Fred Stainer. Not less true is Miss Kabury and Miriam Sage, who are in all things wide contrasts; and certainly in point of situation nothing could well be more striking than the meeting of poor Jenny with Fred Stainer and his accepted one, in the depth of her distress and despair. The influence of her trials in developing and strengthening the character of Jenny is a point which should not be missed, as the author clearly took pains in this. Some of the subordinate characters are outlined with real power, and the little bits of tea-table gossip, in which we get not only the news of the district, but also unexpected hints that bear directly on the story, are brought in with a wonderful vividness and dramatic truth. Over and above this, there is the quaint strength of the northern dialect occurring now and then, and adding a peculiar depth and colour to the whole. The end, we must confess, seems to us a little overdone and melodramatic, though it has to be noted that we have only in perhaps an extreme form the true outcome of character and circumstances. Fred Stainer's extreme remorse and distress, which at last give way to complete unbalancing of the mind, until, through his wife, Charlotte, full confession is made of the old man's innocence, are not inconsistent with Fred's more characteristic traits revealed to us at the first; but we do feel some sense of discordance when the author needs to make a point of Anthony Rede's suspicion and jealousy of Jenny. Of course, human nature is contradictory and full of unexpected revelations; but this struck us in the first reading as somewhat of a false note, into which the author had allowed himself to slip for the sake of an interest of a different kind.

In spite, however, of all drawbacks, this is a story which is full of original readings of human character and human motives; it is pure and high in feeling; it is often subtle in thought, yet never ceases to be clear and simple in expression. It belongs rather to the school of George Eliot than to the later sensational one; and on this account alone it would deserve to be commended by us. It carries its moral with it, and we are quite certain that those who begin to read it will read it to the end, and acknowledge themselves to have been both profited and entertained.

#### MESSRS. T. & T. CLARK'S THEOLOGICAL PUBLICATIONS.\*

Our best English commentators are lavish of their acknowledgments of indebtedness to Meyer, (1) and the Messrs. Clark are rendering a

(1) *Critical and Exegetical Handbook to the Epistles to the Philippians and Colossians*. By H. A. W. MEYER, Th.D. Translated from the fourth edition of the German by the Rev. JOHN C. MOORE, B.A. The translation revised and edited by WILLIAM P. LICKSON, D.D., Professor of Divinity in the University of Glasgow. (Edinburgh: T. and T. Clark.)

most valuable service to English Bible students in placing his works within their reach in a beautiful form, and on terms as favourable as those on which we obtain the Foreign Theological Library. Meyer's commentaries are all strictly critical, and as such will be considered dry by those who want anything of the sermonic or devotional order. But they are pervaded by a fine Christian spirit. Their lucidity and thoroughness are such that the earnest student of Meyer's pages cannot but become mighty in the Scriptures.

Meyer is not the inferior of Baur or any of his school in learning, perspicacity, and independence. But he has reached very different conclusions respecting the Pauline Epistles. According to the opinion of Baur the Epistle to the Philippians moves on the circle of the Gnostic ideas; but the only passage adduced as a proof of this is Ch. II., 5 and following verses, and this entirely under mistaken explanations or arbitrary references of the several elements of the passage. The further charges—that the epistle labours under feeble repetition, under a want of connection and poverty of ideas—rests entirely, as Meyer remarks, on uncritical presupposition, and on a mistaken judgment as to the distinctive epistolary peculiarity of the letter, and as to the spiritual tone of feeling on the part of the apostle in his relation to the Philippians. Tried by a subjective test, this letter is most precious to the hearts of devout Christians. The external evidence of the genuineness of the epistle is entirely satisfactory. We have the continuous testimonies of the ancient Church from Polycarp onwards. We find literal use made of it as early as the epistle from Vienne and Lyons, and direct quotations from it in Irenæus. "Internally," as Meyer says, "it bears the seal of genuineness in the thoroughly Pauline character of its contents, of its spirit, of its emotions, of its delicate turns and references, of its whole diction and form, and in the comparative absence, moreover, of doctrinal definition, properly so called, as well as in the prominence throughout of the features characteristic of its origin as a cordial and fresh occasional letter."

Meyer's defence of the genuineness of the Epistle to the Colossians is equally satisfactory. The external attestation of this epistle is so ancient, continuous, and general, that no well-founded doubt can from this quarter be raised. And the internal grounds on which modern criticism has assailed it are arbitrary and mutually destructive. One critic assumes the genuineness of the Epistle to the Ephesians, and makes this a lever for the rejection of the Epistle to the Colossians. According to another this Epistle is pervaded by interpolations. And these interpolations, according to another who rejects the Epistle to the Ephesians and believes in an original Epistle to the Colossians, are the work of the un-Pauline author of the Epistle to the Ephesians. For these and other opinions of the same order we seldom find an attempt at proof, beyond bare assertions and palpable misunderstandings. The criticism which assumes the epistle to be of a composite character, made up of some original matter mixed with interpolations, cannot as our author says, "be exegetically verified." The epistle has existed from the beginning in its present shape, and any attempt to reconstruct it of original and non-original materials would produce a mosaic patchwork, which, from a psychological point of view, would be inconceivable.

Against Baur, who rejects the epistle as not of Paul, Meyer holds that "the fabrication of such an epistle as that to the Colossians would be more marvellous than its originality." And against Ewald who imagines that after the contents had been settled by preliminary discussion, Paul committed the composition to Timothy, Meyer advances most conclusive arguments. "The peculiar dangerous character of the spiritualistic Judaism, which had to be opposed in the epistle, was precisely such as to claim the undivided personal action of the Apostle, which was certainly, even in the enforced leisure of his imprisonment, sufficiently within his power for the purpose of his epistolary labours."

With Eadie and Lightfoot and Meyer, each of them having his own excellencies, on the Epistle to the Colossians, there is really nothing more to be desired. Would that we were equally rich in commentaries on all the Epistles of Saint Paul.

The volumes on John (2) are translated by the Rev. W. Urwick, M.A., the Rev. W. D. Simon, Ph.D., and the Rev. Edwin Johnson, M.A., and have had the advantage of revision by the joint editors of Meyer's Commentaries, Dr. Crombie of St. Andrews and Dr. Dickson of

(2) *Critical and Exegetical Handbook to the Gospel of John*. By H. A. W. MEYER, Th.D. The translation revised and edited by Frederick Crombie, D.D. Two Vols. (Edinburgh: T. and T. Clark.)



Glasgow. The work is worthy of all this care, and the publishers are entitled to much credit for the pains which they are bestowing on the series.

Dr. Meyer devotes a long introduction to the great question of the genuineness of the Gospel, its design, and the time of its writing. And his conclusions are substantially those which were held universally till the destructive criticism of modern times disturbed and questioned them. The Tübingen theory, without any external basis, assigns its origin to a period later than the middle of the second century (about A.D. 160), and one of its boldest advocates asserts that its author sat at the feet of Justin—"a piece of daring," says Dr. Meyer, "which lands me in an historical absurdity." Another of the same school, Keim, the author of "Jesus of Nazara," regards the very beginning of the second century "as the period in which the work sprang up on the fruitful soil of Asia Minor, as a plant Johannine indeed in spirit, but post-Johannine in origin." From this position likewise our author confesses himself "irresistibly driven."

For (he says) I am now brought into such immediate contact with the days in which the aged apostolic pillar was still amongst the living, and see myself transported so entirely into the living presence of his numerous Asiatic disciples and admirers, that it cannot but appear to me an absolutely insoluble enigma how precisely *then* and *there* a non-Johannine work—one, moreover, so great and so divergent from the other Gospels—could have been issued, and have passed into circulation under the name of the highly-honoured apostle. Those disciples and admirers, amongst whom he, as the high priest, had worn the *mitre* (mitre) could not but know whether he had written a gospel, and if so, of what kind; and with the sure tact of sympathy and of knowledge, based upon experience, they could not but have rejected what was not a genuine legacy from their apostle.

Meyer is equally decided in rejecting all theories which make the apostle only partially the author of the Gospel which bears his name.

Nor can the attempt be successful (he says) to treat only a certain nucleus of our Gospel as genuinely apostolic, and to assign the rest to disciples of John or other later hands. The reasons for this procedure are inadequate, while it is itself so destitute of all historical evidence and warrant, and runs so entirely into caprice and diversity of subjective judgment, and hence also presents such a variety of results in the several attempts which have been made, that it would be in any case critically more becoming to leave still unsolved the difficulties in the matter and connection of particular passages, rather than to get rid of them by striking them out according to an arbitrary standard.

All attempts at critical dismemberment in the case of a work so thoroughly of one mould are justly held by our author to be utter failures. And if the apostle, in composing his work, employed an amanuensis, which is not at all improbable, still the scribe so employed must be regarded as simply drawing up what the apostle dictated—"a conclusion arising out of the peculiar character, tenderness, and profundity of the book, and its entire resemblance to the First Epistle of John."

On the whole (says Meyer) the work is a phenomenon so sublime and unique among productions of the Christian spirit, that, if it were the creation of an unknown author of the second century, it would be beyond the range of all that is historically credible. . . . After having stood the critical tests originated by Bretschneider and Baur, this gospel continues to shine with its own calm inner superiority and undisturbed transparency, issuing forth victorious from never-ceasing conflicts; the last star, as it were, of evangelic history and teaching, yet beaming with the purest and highest light, which could never have arisen amid the scorching heat of Gnosticism, or have emerged from the fermentation of some catholicising process, but which rose rather on the horizon of the apostolic age, from the spirit of the apostle most intimate with his Lord, and which is destined never again to set—the guide to a true catholicity, differing wholly from the ecclesiastical development of the second century, and still remaining as the unattained goal of the future.

"The Design of the Gospel" is discussed satisfactorily by our author in a few pages. The general design of the apostle is indicated by himself, chap. xx. 31, while his special and definite task was to exhibit Jesus, the Messiah, as in the highest sense the Son of God, that is the Incarnate Divine Logos. Hence John places the section on the Logos at the very beginning as his distinctive programme, thereby furnishing the key for the understanding of the whole. Meyer does not find in the Gospel any express indication of a polemical purpose. But having regard to the development of heresy, so far as it was conspicuous in that age, and especially in Asia (comp. the Epistles to the Galatians and Colossians), he thinks we must assume as an internal necessity that John, in opposition to its errors, especially those of a Gnostic and Judaizing character, must have been conscious that his Gospel ought to set forth the original truth, unobscured by these errors:—

We must therefore admit generally that the influence of the existing forms of opposition to the truth, for which he had to testify, practically contributed to determine the shape of his treatise, but only to the extent that, while abiding solely by his thesis, he provided therein, by its very simplicity, the weightiest counter-

poise against errors, without stooping to combat them, or even undertaking the defence of the Gospel against them; his task being elevated far above the then existing conflicts of opinion. This must be maintained, lest on the one hand we degrade the Gospel, in the face of its whole character, into a controversial treatise, or on the other hand withdraw it, as a product of mere speculation, from its necessary and concrete relations to the historical development of the Church of that age.

Of a commentary inspired by the spirit which these ideas of the authorship and design of the Gospel indicate, the production of a man so thorough and competent as Meyer, we need say nothing. Those whose duty it is to expound the whole truth of God to the people cannot consult it without advantage.

The Bible Commentary by Delitzsch and Keil (3) is now well known in England through Clark's translation. It is learned and evangelical, with all the independence of German criticism. The volume before us, like the first on the book of Proverbs, is written with great vigour of style, and seems to be well translated. There is much in it which only scholars with considerable learning can read or appreciate. But Bible students with little learning can extract much from it which they will find of great value. The translations given of the original throw no small light on the meaning of the text.

At a very early period of his professorship, Dr. Oehler expressed his intention to publish a handbook of Old Testament theology. (4) But the numerous labours of his vocation deprived him of the needful leisure, and at the same time, we are told, "his conscientiousness did not permit him to let the work out of his hands without the last thorough revision to which he had intended to subject it." Whether the son has done wisely in publishing what the father refrained from publishing, is a question on which we will not venture an opinion. The work contains materials of which the plodding student can make good use. But even students must have the gift of patient plodding if they would turn Oehler's Theology to any practical account. There are many things in the book, asserted with the usual confidence of a German critic, which are still open questions; but its spirit and aim show us happily that all Tübingen men are not of the Tübingen school. We quote the author's own words with great satisfaction:—

According to the New Testament, God built up Christianity out of other elements than those with which modern destructive criticism is accustomed to calculate. We cannot have the Redeeming God of the new covenant without the Creator and covenant God preached in the old; we cannot place the Redeemer out of connection with Old Testament prediction which He appeared to fulfil. No New Testament idea, indeed, is fully set forth in the Old Testament; but the genesis of all the ideas of New Testament salvation lie in the Old Testament; and Schleiermacher himself was compelled to give a striking testimony to the organic connection of the two Testaments, which on principle he denies, when he reintroduced into dogmatics the treatment of the work of Christ on the type of the threefold office. Against the assertion that, to gain the true sense of Scripture, we must put aside everything that is Israelitish, or as people say, everything that is Jewish—or, in Bunsen's words, must translate from Semitic to Japhetic—we must teach, with Hofman, that the history contained in Scripture being the history of Israel is what makes it Holy Scripture; for Israel is the people whose vocation lies in the history of salvation. Salvation is of the Jews, says our Lord to the woman of Samaria. Not to conceal God from the world, but to reveal Him to the world as the Holy One whom heathenism knows not, is the work for which Israel was chosen. In Israel were implanted such living forces, that only in this people could be born the God-man, the Redeemer of the world. The whole national figure of Israel; the election and the rejection; the curse which lies upon the nation, which Hitzig has compared to the oyster, which produces the pearl by its own destruction—all these are revelations of God to the world (Vol. i., p. 4).

#### THE MAGAZINES FOR JANUARY.

The beginning of a delightful tale by Mr. Black, the end of a delightful tale by Mrs. Oliphant—these are the great attractions of *Macmillan's*. The character which Mr. Black is giving us in "Madcap Violet" is a new one to him—shall we say that it is one which, perhaps, may be rather easily filled up? The tale opens deliciously with a school-scene in which Violet justifies her title. Schoolgirls will say she is "splendid" in the first chapter, but she is anything but splendid afterwards. The "Curate in Charge" contains one of the most pathetic scenes to be found in fiction, and altogether Mrs. Oliphant has never written a better tale. The "Chapter on Canadian History" will give Englishmen full information concerning the "religious difficulty" of which they know and care

(3) *Biblical Commentary on the Proverbs of Solomon*. By FRANK DELITZSCH, D.D. Translated from the German by M. G. Easton, D.D. Vol. II. (Edinburgh: T. and T. Clark.)

(4) *Theology of the Old Testament*. By Dr. GUST. FR. OEHLER, late Professor Ordinarius of Theology in Tübingen. Vol. II. Translated by ELLEN D. SMITH. (Edinburgh: T. and T. Clark.)

too little. Mr. Freeman contributes a vigorous "Defence of Montenegro," which we are glad to read, although perhaps the picture is a little overdrawn. The poem "For Christmas Day" has the simplicity of genuine poetry. There are other articles on "Italian Art," on "Literature before Giotto and Dante," "Games at Cards Played by Machinery," and on the "Literature of Holland during the Nineteenth Century"—making up a capital number.

*Fraser* is full of various matter. There is a vigorous exposure of the "Turkey, Egypt, and Eastern Question"—an exposure of British capitalists and shareholders as well as others. Very true is it that "the greed of the Britisher is no less than that of the Jew; they grovel side by side in this wretched puddle of degradation." Very capital is a certain book of criticism caricatured in "Critics in Wonderland"; who does not recognise "Girandole"? Perhaps the most interesting article in this number, however, is on "The Unseen Universe." This is both fresh and suggestive, but very few would say it was orthodox. *Fraser* always commands some of the best writing upon foreign and colonial topics, and in addition to the articles we have already referred to we have "The Flemings and Walloons of Belgium" and "Employment in India." The latter may be read with advantage by those who have sons to "put out." We could not criticise if we would, and, besides, the author says he can "defy the critics." Professor Newman gives an admirable paper on "The Weakness of the Roman Empire"; and we have a last clever article on German home life, this time on "Marriage and Children"—usually an attractive subject, but not attractive here; quite the contrary.

The *Cornhill* is extremely varied. We have continuations of "The Hand of Ethelberta" and of "Leam Dundas"; another classical article, "Æschylus," and a paper worthy of Max Muller, but by Mr. Farrer, on "Comparative Folk-Lore." The last is full of curious anecdotes, especially of modern superstitions. The subject is not barren of suggestions. Mr. Farrer says:—

Such then is the evidence which comparative folk-lore affords in support of the theory that the people from whom we inherit our popular traditions were once as miserable and savage as those we now place in the lowest scale of the human family. The evidence that the nations now highest in culture were once in the position of those now the lowest is ever increasing, and the study of Folk-Lore corroborates the conclusions long since arrived at by archaeological science. For, just as stone monuments, flint-knives, lake piles, or shell-mounds point to a time when Europeans resembled races where such things are still part of actual life, so do the traces in our social organism of fetishism, totemism, and other low forms of thought, connect our past with people where such forms of thought are still predominant. The analogies with barbarism which still flourish in civilised communities seem only explicable on the theory of a slow and more or less uniform metamorphosis to higher types and modes of life, and we are forced to believe that before long it will appear a law of development, as firmly established on the inconceivability of the contrary, that civilisation should emerge from barbarism, as that butterflies should first be caterpillars, or that ignorance should precede knowledge. It is in this way that superstition itself may be turned to the service of science.

Pleasant is the article on "Matthew Prior," lit up as it is by characteristic quotations, and judiciously fair in its criticism. We suppose it takes a hundred years or more to find the exact value of an author. What good fortune it is that the world in that time blots out so many, but how precious that it can dig up the forgotten and give them then an everlasting fame! The paper on the "Maories" is rather sad. We come across one statement that we read with surprise. It is that "the missionaries have lost heart," and it would almost appear that they are doing nothing. It would be well for this statement to be examined. The poem "Alone in London" should touch many hearts; was it suggested by a recent suicide?

In the *Gentleman's* Mr. Robert Buchanan has given his first instalment of the "Shadow of the Sword," opened by some remarkably powerful lines presaging the plot. No need to guess who was the "Imperial Cain" of France; the one man who flew not to his cry here finds a literary monument. Something suggests Victor Hugo both in the style and subject of this romance. Mr. Hepworth Dixon unsparringly condemns what he terms the "False Move on Egypt." We have a good sketch of Dr. Falk, the Cowden Clarkes continue their pleasant reminiscences, and Mr. Francillon his "Dog and Shadow." The "Leaves from My Journal" are poor, but who will say that a new poet has not sprung up in the author of the "Token of the Silver Lily." This poem and Mr. Buchanan's Romance are enough to make the fortune of any magazine.

Mr. Wilkie Collins commences a strange tale of "Two Destinies" in *Temple Bar*, dramatic and



mysterious. The Swedenborgian old lady is a new character in fiction, drawn with peculiar skill. "An Old Stager," relates to John Wilkinson, the rival of Foote, and has humorous anecdotes. In "Love the Traitor" is carried on another step a tale of Austrian rule in Venice. "What is Genius?" is discussed by some one who has tried to write flippantly, and has succeeded, thinking apparently, that flippancy is generally admired. Yet there are good remarks in this paper especially on the value and service of character. This, for instance:—

For it is his Character, and not his Genius, which decides the happiness or misery of a man of genius, and which, moreover, settles what shall be the quality of his work, whether it shall be only high or the very highest, whether it shall be comparatively transitory or absolutely enduring. The popular notion that great works are wholly and entirely the result of "inspiration," and that men who are "inspired" are always more or less idle, desultory men, is—well a popular notion. But it is remote from the fact. Small works—speaking still of works of a high order—may be the result of inspiration; and small portions, and many small portions of a great work, may be due exclusively to the same origin. Equally, also, will the general conception of a great work of art be the child of inspiration. But the doing of it in its entirety will be no more inspiration than the making of a cart-wheel is inspiration, or the digging of a grave, or the methodical emptying of a gutter. This will be deliberate, downright hard work, and whether it be done at all, and how far it will be well done, will depend in no degree upon genius, but on character exclusively. Think you that Shakespeare did not work when he composed *Hamlet*; when he penned *Lear*; when he put together his massive historical dramas? Do you suppose that "Childe Harold" was composed in a flash of lightning, or in many flashes of lightning? I wonder how many English mechanics worked as hard as did Michael Angelo? How many English labourers as sedulously as the gigantic Leonardo? What judge or Prime Minister ever sustained his earthly energies more resolutely than heaven-born Milton?

"Mazarin" is well sketched by the author of "Mirabeau"; "Breakfast" is a light, readable, article on the worth of that meal, the moral of which is that a good deal of success depends upon sensible breakfasts, and "give a man his breakfast, and he will find his dinner for himself if he be worth his salt." "Her Dearest Foe" is well brought on by Mrs. Alexander, whom we once more thank for her gentle and graceful tale.

*Tinsley's Magazine* opens with a new tale by Mr. Farjeon, who has certainly not written anything better than the "Prologue," or anything more promising than the first chapter of "The Duchess of Rosemary Lane." Dr. Maurice Davis discusses the "Social Status Quo" in his free and easy style; and there is another out-of-the-way paper on "Famous Bohemians." Swift is dealt with here, and Rousseau. When one thinks of it, what an impression on literature the Bohemians have made! We have more tales, and *Tinsley's* never seems to be complete without four. The best is "Dog Violet and Mignonette," but Mr. James Grant is writing a fair society novel.

Mrs. Henry Wood is to the front in the *Argosy*, with a tale, the scene of which is placed in Cornwall, and where—must we say it?—there is of course a murder. Johnny Ludlow is just as usual, and just as good as usual, and we are happy to report that there is nothing ungenial in the pretty and humorous etching that he has given us this month, under the title of "Rose Lodge." The little novelette of Barbara Earle is very good, and all violinists should read the article on Paganini. By-the-bye, why is the colour of the *Argosy* altered? Surely, nobody ever found fault with it!

We shall express the general opinion when we say that the chapters of the "Dilemma" in this month's *Blackwood* are disappointing. It is time that Yorke's life should be relieved, that Olivia should be taken off the scene, and that Yorke should marry somebody else. It is to be hoped that his fate won't be that of third husbands. The writer "In my Study Chair" enchants us as usual, when we have, if we ever had, a most learned criticism made most pleasant. The strange tale of "Left-handed Elsa" is brought to a happy conclusion, and pleasant and bright is "Bee or Beatrix." Of "Lace and Bric-a-brac" we know nothing, but it looks as it should look. There is a good defence of the Army Reform scheme of Mr. Hardy, but it is admitted that it needs a man of genius and force of character to carry reform all through. It is surprising that the writer on "Public Affairs" should have omitted all reference to Mr. Sewell Read's resignation, for *Blackwood* has often had a good word to say for the tenant-farmers.

Now, good reader, if you have read really all the above magazines, and have got tired, you may get your mind refreshed by looking at *Scribner's Monthly*, in which the Americans are doing their best to rival all the magazines of England. Any one who knows New York well will read with

peculiar interest Mr. Mine's paper on New York in the Revolution. The Americans are finding what a history they have, with almost as many queer old nooks and corners as England itself. It will do them a world of good to find more of this. Very good, no doubt, are the papers on House-Building, and on Chairs and Tables, Stools and Candlesticks, but what can we do, excepting to ask housebuilders and carpenters, &c., to read them—whichever they are not likely to do? We are, as yet, utterly disappointed in Bret Harte's tale. We didn't like to say so last month, but this month we must. "Norwegian Traits" is attractive, and, like all the articles in the magazine, attractively illustrated. We especially enjoy reading the Editorial Notes. We have something like them in the *Gentleman's*, but on nothing like so large a scale, nor so original.

The *Victoria Magazine* has nothing extraordinary, but there is a humorous tale of a Christmas Raid, some good information on Ireland and Female Progress and Colleges v. Schools for Women. The best paper in the *Argonaut* is Mr. Bayliss's, on the Birth of Alchemy. We are glad to see the new feature of "Reports on the Progress of Science," but they should take wider range. All science is not included in Physics and Geology.

Once more we are glad to meet Miss Frances Browne in the *Leisure Hour*. Her tale of the American War of Independence is a very timely one. "Kings without Crowns" has good historical matter. Dr. Rimbault's "Old Nursery Rhymes" are worth the whole number, and not long ago would have cost the price of the whole number. We draw attention, also, to Canon Rawlinson's "Origin of Civilisation," and Mr. Wright's "Trip to Palmyra."

In the *Sunday at Home* Dr. Stoughton gives us a first paper on Westminster Abbey; and Mr. Paxton Hood a first paper of what promises to be an interesting series on "Welsh Preachers and Welsh Preaching"—a sort of "Lamps of the Temple," but it is to be hoped somewhat better. Mr. Basil Cooper is also writing some scholarly papers on the "Gospel History, illustrated by the Temple Hymnal and the Synagogue Lectionary." The pages for the young are good, as usual, and when we say that Mrs. Prosser writes the tale we have said all that it is necessary to say.

The January number of *Good Words* is one of the best we have ever read. Miss Hesba Stretton opens it with a tale, "The Storm of Life," written with singular power and pathos. Professor Blackie begins a series on the "Natural History of Atheism," which is sure to have striking thoughts, although one never knows how Professor Blackie is going to end or when he will go off the rails. Major Butler has a paper on "South Africa, Past and Present." Miss Smedley writes of "Pauper Homes," and Miss Tytler sends a tale. We should not omit mention of the paper by the late Bishop Thirlwall on the "Men of Bethshemesh."

The *Sunday Magazine* has more fiction than usual, perhaps a little too much. We have the "Bertram Family," "Those May Eves," "Once upon a Time," and "In the Shadow of God," and all, with one exception, tales remaining through several numbers. But these are weighted by several solid papers, including "Christian Life at Rome, when the Epistle to the Romans was written"; Canon Thorold on the "Use of Friends"; and Dr. Wynter on "Cabmen's Shelters." Has the reader seen any of these shelters? If not, go and see them at once.

There are some interesting articles in the *Quiver*. We have read with great interest Sir Walter Crofton's on "A Day with a Swiss Prison Reformer." Miss Beale is continuing the "Penitent Family" and there are several papers of a religious character, and of more than ordinary literary merit. Amongst these we notice Dr. Spence's "Beauty of Holiness" and Mr. Maguire's "We would see Jesus."

*Cassell's Family Magazine* has a delightful collection of almost something about everything and everything about something. We are attracted first by a new literary name belonging to an old literary family. Miss Beatrice Leigh Hunt is giving a well-written and original tale of "Two Points of View." Those practical domestic articles which form such a valuable feature in this magazine, deal this month with "Winter Clothing and Winter Comfort," "Little Accidents," and "How to Give a Nice Little Supper." Besides these we have two of Mr. David Ker's wonderful stories, and Captain Webb writes of "Swimming as a Part of Education." We need not mention the other articles.

We like best, in *Evening Hours*, Canon Barry's paper on "Sin," the article on "Deaf Mutes," by

Miss Saunders, "Martyr's Mission, a tale of the days of William III.," and Lady Barker's Own "Houses and Housekeeping." We forgot Mr. Julian Hawthorne's "Bronze Angel," which is of striking originality, and one of the best tales of the month.

The most likeable paper in *Golden Hours* is "Mary Powell's," on "Lady Anne Lindsay and her Mother," but Mr. Gill gives a good New Guinea sketch. Mr. Holden Pike begins a "Story of the City." The *Christian Treasury* does not show much enterprise, but we daresay that its mild religious character is more relished by some readers than anything else would be.

We have the warmest word to give for *St. Nicholas*. In this new child's magazine the Americans have produced a better Christmas number than any English publisher has produced. Here is a lot about Santa Claus, and more than one picture of him—only the pictures don't resemble each other. But that is so much the better. Do our Santa Clauses resemble each other?

May I have the *Child's Companion* this year, exclaims a little girl? Why, it was this very question we asked—well, ages ago. The present number is an unusually good one, and has a capital coloured illustration. *Sunshine*, also, cheap as it is, is always worth the buying, and we may say the same of *Home Words* and the *Cottager and Artisan*.

In *Hardwicke's Science Gossip* two papers will attract attention, the "Study of Grasses," and the "Microscope and Microscopic Work." This journal is full of good scientific matter.

### Miscellaneous.

VICTORIA PHILOSOPHICAL INSTITUTE.—The first meeting for the year of this society was held on Monday evening at its rooms, 10, Adelphi-terrace. Several new members were elected. The annual statement showed how much the institute's sphere of action had been extended of late, and the progress made, which was attributed to the interest generally taken in its work by those who joined it. The Rev. R. Thornton, D.D., read a paper on "Scepticism," the concluding one of a series of four. It was announced that a paper on the "Unseen Universe" would be read on the 17th inst. by the Rev. Dr. Irons.

HOME FOR LITTLE BOYS, FARNINGHAM.—The ceremony of opening the new lodge at this institution, or, as it is to be called, "The Old Boys' Lodge," was performed on Thursday at Farningham, under the presidency of Mr. Samuel Morley, M.P. The day was also kept as the Christmas *fete* by the inmates, who, before the visitors arrived, had been indulged with extra amusements and good fare at meals. A meeting was held at two o'clock in the chapel, when Mr. S. Morley took the chair. The secretary, in the course of a short address, explained the special object of the "Old Boys' Lodge," which is not confined to the mere purpose of admission to the grounds, but has been fitted up as apartments to which the "old boys" of the school who have gone into the world can dwell while revisiting their old home, as they often do, in their holidays or leisure days. Mr. Morley then delivered an address in which he expressed his thankfulness for the existence of such an institution, which realised the great object of getting boys out of danger and bringing them under good influences. He dwelt with emphasis on the great good of training-ships, and he instanced the conduct of the boys of the *Goliath* during the great calamity which had recently befallen that vessel. Mr. Horace Marshall (who is, in fact, the beneficent founder of the lodge) having presented a silver key to Miss Mary Morley, an adjournment was made to the lodge, a very neat and commodious little building, and Miss Morley formally opened the front door to admit the old boys. The whole of the interior was then inspected by the visitors, who agreed that the rooms were models of neatness and comfort. After this came the *fete* proper of the day, and the boys were entertained in the school's with some capital conjuring. Next they went to tea, each in his own "home," and the company had an opportunity of judging how completely and effectually the main principle of the institution, that of living like a "family," was carried out.

The *Sun*, which has existed in London nearly a century as a daily paper, refuses to be extinguished. It is to be turned into a weekly paper at sixpence.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—Palatableness and the facility with which it is digested are the distinctive characteristics of Dr. de Jongh's Cod Liver Oil. Dr. Granville, F.R.S., author of "The Spas of Germany," writes:—"Dr. de Jongh's Light-Brown Cod Liver Oil does not cause the nausea and indigestion too often consequent on the administration of the Pale Oils. Being, moreover, much more palatable, Dr. Granville's patients have themselves expressed preference for Dr. de Jongh's Light-Brown Cod Liver Oil." Sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 8s., by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand London.—[ADVT.]



## Cleanings.

He that wears a tight boot is likely to have a narrow understanding.

Talleyrand declared on one occasion that he despised mankind. "The reason," observed Barras, "is very apparent; he has studied himself too deeply."

The Rev. Sydney Smith being asked by a lady why it was reported that there were more women in the world than men, he replied, "It is in conformity with the arrangements of Nature, madam; we always see more of heaven than of earth."

ILL-NATURED.—A Frenchman who had purchased a country seat was complaining of the want of birds in his garden. "Set some traps," replied an old officer, "and they'll come. I was once in Africa, and there wasn't supposed to be a woman within 200 miles. I hung a pair of earrings and a bracelet upon a tree, and the next morning I found two women under the branches."

STRONG SOUP.—An old Dublin beggar-woman asked a lady the other day for a halfpenny. "I've nothing for you," said the lady; "but if you go to the soup-kitchen you'll get a pint of excellent soup." "Soup is it, ye mane?" bawled out the indignant mendicant; "do you call that stuff soup? Sure and I'll just tell ye how they make it; they get a quart of water, and then boil it down to a pint to make it strong."

A CERTIFICATE OF CHARACTER.—An obliging gentleman in America, who thinks that personal favours do not cost much, while they make friends, was applied to by a negro for a certificate of character, by which he might get a situation. The testimonial proving to be more complimentary than Scipio himself expected, that worthy, on recovering from his astonishment, exclaimed: "Say, Mr. —, won't you gib me something to do yourself on dat recommendation?"

A SCOTCH ROMANCE.—It is a curious illustration of the ups and downs of life that one of the "upper ten," not unconnected with the county of Perth, recently became a bankrupt. His "establishment" was broken up, and last week his house was sold. The buyer, who paid 25,000*l.*, was formerly a butler in the bankrupt's employment, who saved money, became the owner of a paying eating-house, and is now about to turn the aristocratic dwelling-house in which he was a servant into an hotel.—*Court Journal.*

A DUBIOUS ADVERTISEMENT.—The following advertisement comes from a Warwickshire paper:—"Wanted, a servant in a small family, where a man is kept. The housework and cooking all done by the members of the family. The gentleman of the house rises early, but prepares the breakfast himself. All the washing is put out, and the kitchens provided with every comfort and luxury. Cold meat and hash studiously avoided. Wages no objection to a competent party. References and photographs exchanged." The last sentence looks a little suspicious; but still a servant who is to be treated so well might not object to exchange both references and photographs.

SPELLING BEES.—At Ashford, in Kent, a few evenings ago, a thousand people assembled in the Corn Exchange to witness one of these orthographical contests. Men of education and good social position entered the ranks as competitors, and several of the fair sex. The president was Mr. R. Furley, author of "The History of the Weald of Kent," and the referees were Dr. Wilks, physician to the Duke of Edinburgh, and the Rev. F. Dixon, M.A. The interrogator and manager was Mr. I. Smurthwaite, head master of the Classical School. After some excellent music the spelling commenced, the posers being principally little words selected from the Comprehensive Spelling Book; such as "gnaw," spelt by a young lady "knew"; "measles," spelt by a student, "measels"; "brooches," by a naval cadet, "brouches"; "rime," hoar frost, "rhyme"; "writhe," by a pupil-teacher, "wrythe"; "fuchsia," by a jeweller, "fuschia"; "vignette" was spelt by a lady "vinettee." Three hundred and fifty words were given. Difficult words had to be resorted to to bring down the champions. "Pean" proved fatal to a botanist, and "violoncellist" to a clergyman; "hyperaesthesia" and "pterodactyle" each made a victim, until at last a lady was left in possession of the first prize.

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## Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

## BIRTHS.

WORSLEY-BENISON.—December 29, 1875, at Gordon Villa, Grange-road, Canonbury, N., the wife of H. W. S. Worsley-Benison, of a son.

STEWART.—December 31, at Glendon, Canning road, Croydon, the wife of Ebenezer Stewart, of a son.

## MARRIAGES.

DITCHAM—GAMBLE.—December 28, at Upper Clapton Congregational Church, by the father of the bride, George Alexander Ditcham, of Paris, eldest son of G. P. Ditcham, Esq., Mannamstead, Upper Clapton, to Florence, youngest daughter of the Rev. H. J. Gamble.

ARNOLD—TURNER.—December 28, at Brockley-road Chapel, S.E., by the Rev. J. T. Wigner, Charles Fearnley Arnold, of Cold Harbour-lane, Camberwell, to Jessie, eldest daughter of George Leonard Turner, of The Grove, Camberwell.

CHOWN—GAMBLE.—December 28, at Victoria-street Chapel, Derby, by the father of the bridegroom, assisted by W. M. Crosbie, M.A., LL.B., Mr. Joseph W. Chown, M.B.C.M., of Bradford, elder son of the Rev. J. P. Chown, of Bloomsbury Chapel, London, to Annie Maria (Minnie), second daughter of Mr. Charles Gamble, of Stanwick Villa, Derby.

HOBBS—GERRING.—January 1, 1876, at the Congregational Chapel, Farringdon, by the Rev. T. C. Udall, J. N. Hobbs, of Peckham, London, son of Mr. T. Hobbs, of Velt House Farm, Hardwick, Gloucestershire, to Mary, second daughter of Mr. Oliver Gerring, of Badbury Hill Farm, Farringdon, Berks.

## DEATHS.

PIDDUCK.—Dec. 23, aged 60, Sarah Pidduck, wife of T. Pidduck, Esq., of Hanley.

TARRING.—December 27, at S. Audries, Torquay, aged 70, John Tarring, F.R.I.B.A.

LEWIN.—December 29, at Ilfracombe, North Devon, in his 67th year, the Rev. Samuel Lewin. No cards.

ROBERTS.—January 1, at 40, Azeby-square, Peckham, in the first hour of the new year, at the age of 18, Susan Elizabeth Roberts, oldest daughter of the Rev. T. Roberts.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

WARM YOUR FEET.—The best Cocoa-nut Mats and Matting are made by Treloar and Sons, 69, Ludgate-hill.

HOLLOWAY'S PILLS—Vigorous Health.—With winter come sore trials to the soundest constitutions, while the naturally delicate and feeble find it too frequently a prolonged struggle against or under suffering. All diseases affecting the nervous system arise from impurity in the blood, irregularity of organic action, or vitiated secretions. Holloway's Pills are invaluable for removing all poisonous elements from the body and are famed for curing indigestion, flatulency, and costiveness, as well as palpitation, pain in the side, and other morbid feelings. The neuralgic pains attendant on the nervous class of diseases soon yield to these purifying Pills. The sensations of anxiety daily diminish under their use. Sound sleep supersedes nights of watching, and calm repose displaces hideous dreams.

ASTHMA AND MALADIES OF THE CHEST AND LUNGS.—Slade's Anti-Asthmatic Cigarettes, after many careful trials, and found to be safe, efficient, and agreeable, are prescribed at the Brompton and Victoria-park Hospitals, and by many other eminent physicians in the United Kingdom, Colonies, and on the Continent. They afford instant relief (however distressing the paroxysms may be), in every case, and in many instances a final cure. Bottles 2*s.* 9*d.*, 4*s.* 6*d.*, and 11*s.*—Thomas Slade, 118, Long-acre, London, and all Chemists.

THE HAIR.—For 40 years Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER has received the commendation and favour of the public. It has acquired the highest place that can be obtained for any moderate enterprise, and contributed to the adornment of tens of thousands of persons, who have the proof of its serviceable character. It will positively renew and restore the original and natural colour of grey, white, and faded hair. It will strengthen and invigorate the hair, stop its falling, and induce a healthy and luxuriant growth. No other preparation can produce the same beneficial result. Sold by all Chemists and Perfumers, in large bottles, 6*s.* Depot, 114 and 116, Southampton-row, London.

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GOVERNESS REQUIRED in a Ladies' School. Thorough English, good French, and drawing. Firm disciplinarian. State age, references, salary. Veritas, Montague Villa, Salisbury.

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**THOMAS COOPER'S ENGAGEMENTS for the Years 1876 and 1877.**

(As I cannot possibly gratify all my good friends by visiting them next year, I have determined to print a Plan for Two Years—in order to make it evident that I intend to fulfil all my promises AS SOON AS I CAN, if not so soon as some of my friends desire.)

Letters to be addressed "THOMAS COOPER, Lecturer on Christianity," at the town to which I am appointed, as "STONE, Staffordshire"; "BIRMINGHAM"; "MEASHAM, NEAR ATHERSTONE," &c.

Also, Letters addressed, at any time, to MRS. COOPER, 2, Portland-place, St. Mary's-street, LINCOLN, will be duly forwarded to me.

Correspondents are requested NOT to put "Post Office" on their Letters to me. T. C.

**JANUARY.**—1, 2, 3, 4, 5, 6, 7, Lincoln.  
8, 9, 10, Birmingham.  
11, 12, 13, 14, Lincoln.  
15, 16, 17, 18, 19, Sheffield. }  
20, 21, Lincoln.  
22, 23, 24, 25, 26, Mexborough (near Rotherham).  
27, 28, Lincoln.  
29, 30, 31, Bradford (Yorkshire).  
**FEBRUARY.**—1, 2, 3, Bradford (Yorkshire).  
4, 5, 6, 7, 8, 9, 10, Manchester.  
11, 12, 13, 14, 15, 16, 17, Liverpool.  
18, 19, 20, 21, 22, 23, 24, Preston (Lancashire).  
25, 26, 27, 28, 29, Warrington (Lancashire).  
**MARCH.**—1, 2, Warrington (Lancashire).  
3, 4, 5, 6, 7, 8, 9, Newton-le-Willows (Lancashire).  
10, 11, 12, 13, 14, 15, 16, St. Helen's (Lancashire).  
17, 18, 19, 20, 21, 22, 23, Wigan (Lancashire).  
24, 25, 26, 27, 28, 29, 30, 31, Blackburn (Lancashire).  
**APRIL.**—1, 2, 3, 4, 5, 6, Nelson, near Burnley (Lancashire).  
7, 8, 9, 10, 11, 12, Halifax (Yorkshire).  
13, 14, 15, 16, 17, 18, 19, 20, 21, Lincoln.  
22, 23, 24, 25, Brigg (Lincolnshire).  
26, 27, 28, Lincoln.  
29, 30, Louth (Lincolnshire).  
**MAY.**—1, 2, 3, 4, Louth (Lincolnshire).  
5, 6, 7, 8, 9, 10, Great Grimsby (Lincolnshire).  
11, 12, Lincoln.  
13, 14, 15, 16, 17, Market Rasen (Lincolnshire).  
18, 19, Lincoln.  
20, 21, 22, 23, 24, 25, Long Buckby (Northamptonshire).  
26, 27, 28, 29, 30, 31, Measham (near Atherstone).  
**JUNE.**—1, 2, 3, 4, 5, 6, 7, 8, 9, Lincoln.  
10, 11, 12, 13, 14, 15, Allerton (near Bradford, Yorkshire).  
16, 17, 18, 19, 20, 21, 22, Kirby Stephen (Westmoreland).  
23, 24, 25, 26, 27, 28, Barnard Castle.  
29, 30, Carlisle.  
**JULY.**—1, 2, 3, 4, 5, 6, Carlisle.  
7, 8, 9, 10, 11, 12, 13, Workington (Cumberland).  
14, 15, 16, 17, 18, 19, 20, Whitehaven (Cumberland).  
21, 22, 23, 24, 25, 26, Lancaster.  
27, 28, 29, 30, 31, Lincoln.  
**AUGUST.**—1 to 31. During these weeks of rest, correspondents will please address me at 2, Portland-place, St. Mary's-street, Lincoln.  
**SEPTEMBER.**—1, 2, 3, 4, 5, 6, 7, 8, Lincoln.  
9, 10, 11, 12, 13, 14, Windsor (Berks).  
15, 16, 17, 18, 19, 20, 21, Wokingham (Berks).  
22, 23, 24, 25, 26, 27, Woolwich (Kent).  
28, 29, 30, London.\*  
**OCTOBER.**—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, London.\*  
20, 21, 22, 23, 24, 25, 26, Braintree (Essex).  
27, 28, 29, 30, 31, Colchester.  
**NOVEMBER.**—1, 2, Colchester.  
3, 4, 5, 6, 7, 8, 9, Ipswich.  
10, 11, 12, 13, 14, 15, 16, Yarmouth (Norfolk).  
17, 18, 19, 20, 21, 22, 23, Norwich.  
24, 25, 26, 27, 28, 29, 30, Lynn (Norfolk).  
**DECEMBER.**—1, 2, 3, 4, 5, 6, 7, Wisbeach (Cambridgeshire).  
8, 9, 10, 11, 12, 13, Boston (Lincolnshire).  
14, 15, Lincoln.  
16, 17, 18, 19, 20, Barton-on-Humber (Lincolnshire).  
21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Lincoln.

1877.

**JANUARY.**—1 to 19. During these days of rest, correspondents will please address me at 2, Portland Place, St. Mary's Street, Lincoln.  
20, 21, 22, 23, 24, 25, 26, Stone (Staffordshire).  
27, 28, 29, 30, 31, Birmingham.  
**FEBRUARY.**—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, Birmingham.  
16, 17, 18, 19, 20, 21, 22, Oldbury (near Birmingham).  
23, 24, 25, 26, 27, 28, Redditch (Worcestershire).  
**MARCH.**—1, 2, 3, 4, 5, 6, 7, 8, Walsall (Staffordshire).  
9, 10, 11, 12, 13, 14, 15, West Bromwich (near Birmingham).  
16, 17, 18, 19, 20, 21, 22, Leicester.  
23, 24, 25, 26, 27, 28, Melton Mowbray (Leicestershire).  
29, 30, 31, Lincoln.  
**APRIL.**—1, 2, 3, 4, 5, 6, Lincoln.  
7, 8, 9, 10, 11, 12, Stoke-on-Trent.  
13, 14, 15, 16, 17, 18, 19, Longton (Staffordshire Potteries).  
20, 21, 22, 23, 24, 25, 26, Hanley (Staffordshire Potteries).  
27, 28, 29, 30, 31, Burslem (Staffordshire Potteries).  
**MAY.**—1, 2, 3, Burslem.  
4, 5, 6, 7, 8, 9, 10, Old Basford (near Nottingham).  
11, 12, 13, 14, 15, 16, Nottingham.  
17, 18, 19, 20, 21, 22, 23, 24, 25, Lincoln.  
26, 27, 28, 29, 30, 31, Chesterfield (Derbyshire).  
**JUNE.**—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, London.\*  
15, 16, 17, 18, 19, 20, 21, Portsmouth.  
22, 23, 24, 25, 26, 27, 28, Ryde (Isle of Wight).  
29, 30, Newport.  
**JULY.**—1, 2, 3, 4, 5, Newport (Isle of Wight).  
6, 7, 8, 9, 10, 11, 12, Southampton.  
13, 14, 15, 16, 17, 18, 19, Winchester.  
20, 21, 22, 23, 24, London.\*  
25, 26, 27, 28, 29, 30, 31, Lincoln.  
**AUGUST.**—1 to 31. During these weeks of rest, correspondents will please address me at 2, Portland Place, St. Mary's Street, Lincoln.  
**SEPTEMBER.**—1, 2, 3, 4, 5, 6, 7, Lincoln.  
8, 9, 10, 11, 12, 13, Harrogate (Yorkshire).  
14, 15, 16, 17, 18, 19, 20, Felling (near Gateshead).  
21, 22, 23, 24, 25, 26, 27, Newcastle-on-Tyne.  
28, 29, 30, Hexham (Northumberland).

**OCTOBER.**—1, 2, 3, 4, Hexham (Northumberland).  
5, 6, 7, 8, 9, 10, 11, North Shields.  
12, 13, 14, 15, 16, 17, 18, South Shields.  
19, 20, 21, 22, 23, 24, 25, Sunderland.  
26, 27, 28, 29, 30, 31, Darlington.  
**NOVEMBER.**—1, 2, 3, 4, 5, 6, 7, 8, 9, Stockton-on-Tees.  
10, 11, 12, 13, 14, Whitby (Yorkshire).  
15, 16, 17, 18, 19, 20, 21, 22, 23, York.  
24, 25, 26, 27, 28, 29, 30, Scarborough.  
**DECEMBER.**—1, 2, 3, 4, 5, 6, Bridlington Quay.  
7, 8, 9, 10, 11, 12, 13, Beverley (Yorkshire).  
14, 15, 16, 17, 18, 19, Hull.  
20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Lincoln.  
\* During the time I am to be in London, Letters to be addressed to the care of "Messrs. Hodder and Stoughton, 27, Paternoster-row, London, E.C."

**NORTH LONDON, or UNIVERSITY COLLEGE HOSPITAL.**

The reliable income is little more than half the annual expenditure. The receipts during Christmas have been exceptionally limited.

Bankers—Messrs. Coutts and Co., Strand, and Messrs. Smith, Payne, and Co., Lombard-street; Sir Samuel Scott, Bart., and Co., Cavendish-square.

By direction of Committee.  
H. J. KELLY, R.N., Secretary.  
Gower-street, January, 1876.

**UNIVERSITY COLLEGE, LONDON, SCHOOL.**

The LENT TERM, 1876, will begin for new Pupils on TUESDAY, January 18, at 9.30 a.m.

The School is close to the Gower-street Station of the Metropolitan Railway, and only a few minutes' walk from the termini of several other railways.

Discipline is maintained without corporal punishment or "impositions."

Prospectuses containing full information respecting the courses of instruction given in the school, fees, and other particulars, may be obtained at the office of the College.

JOHN ROBSON, B.A.,  
Secretary to the Council.

**NEW COLLEGE, LONDON.—THE CLASSES MEET AGAIN, after the Christmas Recess, on MONDAY, January 10.**

There will be Courses of Lectures on Chemistry and Physiology, beginning early in January, and respectively adapted to the Matriculation and B.A. Standards of the University of London; and in some others of the Arts Classes there is such an arrangement of subjects and of fees as to facilitate the entrance of Lay Students after the recess.

All necessary information may be obtained from the undersigned, at the College, Finchley-road, Hampstead, N.W.  
WILLIAM FARRER, LL.B., Secretary.

**HOWARD HOUSE SCHOOL, THAME, near OXFORD.**

The success of this School for thirty-five years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good Writing, Arithmetic, French, Book-keeping, and Mercantile Correspondence. Pupils from this School, at the last Oxford and Cambridge Local Examinations, passed in honours in Religious Knowledge, Reading, Arithmetic, English History, Geography, and Shakespeare, Mathematics (Euclid and Algebra), French, and Latin. Terms, Twenty-two and Twenty-four guineas, according to age.

For views and prospectuses, apply to the Principals, Messrs. J. and J. W. MARSH.

References to Parents in all parts of England.  
Messrs. J. and J. W. Marsh are assisted by seven resident English Masters, one French Master, and Two Lady Teachers.

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Conducted by Mrs. P. H. PEARCE (eldest daughter of Mr. Marsh, of Howard House School).

In this Establishment the course of instruction is on the most improved system of modern education, combined with the domestic comforts of home.

Pupils from this school have successfully passed the last Cambridge examinations, and been placed in the Honors List.

Terms, 20 to 22 Guineas per annum.  
References permitted to parents of old pupils.

SCHOOL DUTIES will be RESUMED on the 18th of JANUARY.

**ELECTRICITY IS LIFE. PULVERMACH'S PATENT GALVANIC CHAIN-BANDS, BELTS, BATTERIES, RECENTLY IMPROVED.**

Approved by the Academy of Medicine of Paris and other Medical Authorities in England and abroad.  
HAVE NOW STOOD THE TEST OF THIRTY YEARS' SUCCESSFUL EXPERIENCE.

BY the latest improvements, self-application of these electro-curative appliances has become more convenient, exceedingly comfortable, and most efficacious. The Volta-electric current generated by the present Chain-Bands, though exceeding in quantity that produced by the former Bands, most agreeably imparts to the system a mild but perceptible stream of Electricity of such multifarious healing powers that it may be said to embody a host of remedies in one; most effective, especially, in Nervous exhaustion, Functional Disorders, and many ailments resisting ordinary treatment. The remarkable curative properties of these Bands are widely known, authentically acknowledged, and moreover confirmed by multitudes of patients who, having been restored from a variety of ailments, voluntarily contributed the testimonials contained in the Pamphlet.

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This mass of evidence therein is supplemented by the following paragraph recently found in the standard work (p. 76, 1867) of John King, M.D., Clinical Professor of Obstetrics, at Cincinnati:

"These chains are very useful in many Nervous Disorders;—  
"Muscular Debility Aphonia Rheumatism  
"Hemiplegia Epilepsy Dyspepsia  
"Paralysis Torpid Liver Paralysis (Bladder)  
"Central Paralysis Asthma Chorea  
"Spinal Paralysis Amenorrhoea Impotency  
"Neuralgia Dysmenorrhoea Writer's Cramp  
"Sciatica Spinal Irritation Hysterical Cramps  
"Stiff Joints Nervous Debility and Contractions  
"Hysteria Constipation Loss of Smell  
"Hysterical Paralysis Deafness (Nervous) Loss of Taste, &c."

For further information and price list apply to  
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**EDUCATION.—WANTED, in a Ladies' School (Seaside), a Little BOY, as Companion to another under eight years of age. Sound teaching. Home comforts. —Belle Vue House, Herne Bay.**

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Term recommences Jan. 20th.  
A few VACANCIES for Boarders.  
Address the Principal, Mrs. E. H. Land, or the Secretary for prospectus and references.

**AT the BIRKBECK LITERARY and SCIENTIFIC INSTITUTION, Southampton-buildings, Chancery-lane, CLASSES have been OPENED for the STUDY of the HEBREW LANGUAGE.**

Every facility is given for acquiring a thorough knowledge of this ancient and sacred tongue, through which alone the beauties of Holy Scripture can be appreciated.

The Classes are held on Monday Evenings from 6.30 to 8  
Fees per Term—Members of the Institution, 6s.; non-members, 9s. Prospectus gratis.

**STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.**

Principals—The Misses HOWARD.  
FIRST TERM 1876 will begin THURSDAY, January 27.

**COLLEGE HOUSE, SOUTHGATE, MIDDLESEX, N.**

(Seven miles from King's-cross, London).  
Established 72 years.

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Visiting Masters—  
French—Mons. F. Julien.  
Music—S. S. Stratton, Esq.

Drawing—J. T. Fraser, Esq.  
Chemistry and Science—W. J. Horn, Esq. (of the Oxford School of Chemistry, Broad-street, Birmingham).

Drilling and Dancing—Mons. Gilmer.

The NEXT TERM will commence on MONDAY, Jan. 17.

**HIGHBURY HOUSE SCHOOL, ST. LEONARD'S-ON-SEA.**

Head Master—ROBERT JOHNSTONE, M.A., LL.B.,  
Assisted by Six Resident Masters.

The School consists of Upper, Middle, and Preparatory Departments, in which boys are prepared for commercial life, the public schools, and the Universities. The junior classes are trained by ladies. New dormitories and a dining-hall having been recently added to the premises, a few additional pupils can be received. The health and comfort of delicate boys specially cared for.

For prospectus apply to Mrs. Duff, the Lady Principal, or the Head Master.

School duties will be resumed JAN. 17.

**NOTTINGHAM.—THE PARK.**

Mademoiselle COURTIAL'S ESTABLISHMENT for YOUNG LADIES. Special attention to the French language. Masters for Arithmetic, Latin, Music, and Natural Science. Resident German Governess. References kindly permitted to the Revs. Dr. Stoughton, Ealing; C. Clemance, Camberwell; F. S. Williams and R. Dawson, Nottingham.

**CAVE HOUSE SCHOOL, UXBRIDGE.**

Established 1820.  
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Thorough moral and religious training, sound liberal education, and successful preparation for all Public Examinations guaranteed. Fees, Thirty-six Guineas.

TERM commenced THURSDAY, Sept. 16th.

**NEW COLLEGE SCHOOL, ROMSEY, HAMPSHIRE.**

Inclusive terms for ParLOUR Boarders, 50 Guineas per annum.  
Principal—Rev. J. SHERRATT.

**BLACKPOOL.—MERCHANTS' COLLEGE EXTENSION.**

Names entered for January 28. Full prospectus, address ISAAC GREGORY, F.R.G.S.

**TETTENHALL COLLEGE, STAFFORDSHIRE.**

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ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prize in Higher Senior Mathematics of University College, London, Fellow of University College, London.

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ASSISTED BY NINE OTHER MASTERS.

The College enjoys the following Scholarships:—

The Directors' Scholarship ..... 25 Guineas per annum.  
Senior Tettenhall " ..... 30 " "  
Junior Tettenhall " ..... 25 " "  
Tenable at the College.

The Shaw Scholarship ..... £30 per annum.

The Mander " ..... £30  
Tenable for three years at the Oxford, Cambridge, or London Universities.

For Prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. Philip F. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

WINTER TERM, from JAN. 16 to APRIL 15.

A large Swimming-bath is now provided on the college premises.



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the Philological Society, &c., &c.

#### VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding  
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chester, Member of the London Mathematical Society,  
formerly Professor of Mathematics and Logic in Airedale  
College, Bradford, &c.

#### ASSISTANT MASTERS—

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one of the Editors of the Publications of the Early Eng-  
lish Text Society, Assistant Examiner in English in the  
University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.),  
Fellow of Trinity Hall, Cambridge; First Class in Mathe-  
matics at the University of London.

H. P. BOWDEN, Esq., B.A., with Second Class Classical  
Honours of Trin. Coll. Cambridge.

A. ERLEBACH, Esq., B.A. Lond.  
G. EMERY, Esq., B.A. Lond.

#### LADY RESIDENT—MISS COOKE.

The LENT TERM commences THURSDAY, January 20th.  
For Prospectuses and further information, apply to the  
Head Master, at the School, or to the Secretary, the Rev.  
R. H. MARTEN, B.A., Lec. S.E.

### THE NORTHERN CONGREGATIONAL SCHOOL,

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M.R.I.A., assisted by competent Masters.

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J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.

Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

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The Committee of the above School have pleasure in  
announcing, that a new building has just been erected capable  
of accommodating one hundred Pupils, and specially adapted  
to secure their domestic comfort. "The school itself is an  
excellently-contrived building, where . . . nothing has been  
spared to provide fine, lofty, and well-furnished classrooms.  
I examined the dormitories, lavatories, &c., and found them  
superior to most that I have inspected. The situation cannot  
well be surpassed for healthiness."—Extract from the Cam-  
bridge Examiner's Report, Midsummer, 1874.

The course of instruction includes all branches of a sound  
Classical, Mathematical, and Commercial Education, so as to  
fit the Pupils for any department of business, or for entrance  
at the Universities.

There are two periods of vacation: one of six weeks (at  
Midsummer), and one for three weeks (at Christmas).

Applications for admission to be sent to the Principal.

For Prospectuses, with a view of the School Premises,  
Terms, and further information, apply to the Principal or  
Secretary.

### EAGLE INSURANCE COMPANY,

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COMPANY,

Hon. A. KINNAIRD, M.P., Chairman.

PAID UP CAPITAL AND RESERVE FUND, £180,000.  
ANNUAL INCOME, £200,000.

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WILLIAM J. VIAN, Secretary.

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NEW MUSICAL ENTERTAINMENT, by Mr.  
GEORGE BUCKLAND. Gabriel Grub and the Grim Goblin.  
Magnificent views and effects. A new Experimental Lecture,  
by Professor GARDNER, A Holiday Budget of Curious Ex-  
periments. Progress of Royalty in India, with new views  
and effects, by Mr. J. L. KING. Admission to the whole, 1s.;  
children under 10, half-price.

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Polytechnic Novelty.—The marvellous AERIAL  
MERCURY; a New Song written by H. EDMONDS,  
Music by J. A. JOFF, will be sung by G. JOFF, R.A.M., on  
each occasion of exhibiting this illusion. The Compound  
Cycloidal Apparatus, producing beautiful patterns, before the  
visitors. The Geological Piano, or Musical Stones, by M.  
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### ROYAL POLYTECHNIC.—GRAND DISTRI-

BUTION OF PRESENTS from the Giant Christmas  
Tree, on Wednesday, January 5th, 12th, and 19th; DUGWAR,  
the Juggler; HERR PROSKAUER'S Drawing Room Magic,  
and all the Polytechnic Novelties. Admission to the whole,  
1s.; children under 10, half-price.

### LAW LIFE ASSURANCE SOCIETY, FLEET STREET, LONDON.

Invested Assets on 31st Dec., 1874 ..... £5,547,084  
Income for the past year ..... 512,730  
Amount paid on Death to December last ..... 10,228,346  
Reversionary Bonus allotted for the five years  
ended 31st December last ..... 662,104  
Aggregate Reversionary Bonuses hitherto allotted 5,523,138

The expenses of management (including commissions) are  
under 4 per cent. on the annual income.

Attention is especially called to the new (revised and  
reduced) rates of premium recently adopted by the  
office.

The rates for young lives will be found materially  
lower than heretofore.

Forms of Proposal, &c., will be sent on application to the  
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### BRITISH EMPIRE MUTUAL LIFE ASSU- RANCE COMPANY.

32, New Bridge-street, London, E.C.

Established 1847.

The NINTH TRIENNIAL BONUS will be declared at  
the Annual Meeting in APRIL NEXT.

ALFRED LENCH SAUL, Secretary.

### P E R P E T U A L INVESTMENT BUILDING SOCIETY, 1874.

Established 1851. Incorporated.

Deposits received daily at 3½ per cent., subject to one  
week's notice for withdrawal.

Paid-up Shares issued daily at 4 per cent. interest payable  
Half-yearly, and Shares withdrawable at one week.

Subscription Shares payable monthly, quarterly, or yearly.  
Advances promptly made upon Houses and Lands.

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DRAFTS ISSUED upon Adelaide and the principal towns  
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received on deposit at agreed rates. Apply at the offices,  
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WILLIAM PURDY, General Manager.

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Eclipse Gas Range, with open fire, registered.  
Sole maker, G. SHREWSBURY, 59, Old Bailey, E.C.  
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Every Packet of this TOBACCO will in future be lined  
with pure tin-foil, thus perfectly preserving its condition  
and delicate flavour.

W. D. & H. O. WILLS.

January, 1876.

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This celebrated and most delicious old mellow spirit is the  
very CREAM OF IRISH WHISKIES, in quality unrivalled  
perfectly pure, and more wholesome than the finest Cognac  
Brandy. Note the Red Seal, Pink Label, and Cork branded

"KINAHAN'S LL WHISKY."

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STIMULATES THE ACTION OF THE LIVER,  
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See Deuteronomy, chap. xii., verse 23.

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TRADE MARK.—"BLOOD MIXTURE."

THE GREAT BLOOD PURIFIER AND RESTORER.

SKIN DISEASES, Eruptions, Blotches, Ulce-  
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THOUSANDS OF TESTIMONIALS FROM ALL PARTS.

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the vitiated blood whenever you find its impurities  
bursting through the skin in pimples, eruptions, or sores;  
cleanse it when you find it obstructed and sluggish in the  
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you when. Keep the blood pure, and the health of the  
system will follow.

As this mixture is pleasant to the taste, and warranted free  
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Is the most certain and speedy remedy for all Disorders of  
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most pleasant taste.

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all have been pleased with it.—I am, yours, &c.,  
Mr. Hayman, Chemist.

H. B. WEBSTER.

Mr. Horrex, Chemist, Mildenhall, writes:—"One of my  
customers says your Balsam is worth sixpence a drop."

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it is invaluable, as children are fond of it and take it eagerly.  
Immediately it is taken, coughing ceases, restlessness is gone,  
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**CAPT. WHITE'S ORIENTAL PICKLES.**  
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**POTTED MEATS and FISH** in fancy tins  
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A most invaluable preparation for Strengthening, Beau-  
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Purifies and Enriches the Blood.

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Promotes Appetite and Improves Digestion.

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By using this delicious Aromatic Dentrifice, the enamel  
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DELLAR'S ESSENCE for DEAFNESS has proved  
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will completely restore in a few days grey hair to its  
original colour without injury. It effects its object satisfac-  
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cleanses the head from scurf, and causes the growth of new  
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**PEPPER'S WHITE COUGH MIXTURE** is the  
most reliable, speedy, and agreeable Cure for Coughs,  
Colds, Asthma, Bronchitis, Consumption, and all diseases of  
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Bottles, 1s. 1jd. and 2s. 9d. All Chemists.

**Harmoniums,  
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On equal terms with  
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**DAWES' PATENT MELODY HARMONIUMS.**  
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As supplied to Her Majesty and H.R.H. the Princess Louise.

These fine-toned Instruments are now manufactured in  
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In consequence of Spurious Imitations of  
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which will be placed on every bottle of

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after this date, and without which none is genuine.  
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Retail, by dealers in Sauces throughout the World.  
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light and wholesome. 1d. and 3d. packets, also 6d. and  
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The Marvellous Remedy for Coughs, Colds, Hoarseness,  
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Chest Affections.

**P E C T O R I N E.**

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PECTORINE cures the worst forms of Coughs and Colds.

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PECTORINE relieves all Affections of the Chest, Lungs,  
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MACHINES  
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THE MOST DELICIOUS SAUCE in the WORLD.

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Coats is incontrovertible evidence  
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invaluable during the coming season.  
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The CHESTERFIELD and  
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unsurpassed for comfort, while  
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the NEW OVERCOATS will be  
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The extreme durability of Samuel  
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Estimates for larger instruments forwarded on application to

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Established 1837.

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HAS TWENTY YEARS' WORLD-WIDE REPUTATION.  
EVERY PACKET BEARS THE SIGNATURES,

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